

AMERICA

A CATHOLIC REVIEW OF THE WEEK

VOL. XL, No. 9
WHOLE No. 1002

December 8, 1928

PRICE 10 CENTS
\$4.00 A YEAR

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Chronicle

Home News.—While Governor Smith was returning to Albany after a visit to the South, during which he was greeted by thousands, the President-elect continued his "Good Will" trip to Central and South America. On November 27, he landed for a brief visit at Corinto, Nicaragua. Returning to the Maryland, he was host at luncheon to President Diaz, former President Chamorro, and President-elect Moncada. Mr. Hoover expressed his satisfaction that the difference between Nicaragua and the United States had "reached a basis of solution," and proposed the health and prosperity of President Diaz and the people of Nicaragua. In reply, President Diaz expressed the usual sentiments of gratification and good will. In a subsequent interview, President-elect Moncada stated his belief, according to the special correspondent of the *New York Times*, that there could be no freedom in Nicaragua without American guarantees. In his opinion, the American forces could be withdrawn gradually, but it would be necessary for some time to keep a force of about 1,000 marines in the country. Within two years, however, a national guard could be trained to take their place. The

Nicaraguan officials expressed the hope that the Nicaragua Canal, with American naval bases at each end, would be speedily constructed.

Secretary of State Kellogg conferred with the President on the World Court on November 27, but declined later to be interviewed or to give out any statement. On semi-official authority, however, it was said that the Gillet plan, asking the President to initiate proceedings for participation in the Court by the United States would not be pressed. The Senate would probably not recede from its reservations, and these reservations would not be acceptable, in their present form, to the participating Governments.

The Blackmer case was still under consideration by the French courts, and the probabilities were that the French Government would decline to honor the request of the United States for an extradition. Blackmer, now under indictment for perjury in a case connected with the investigation of the Continental Oil Co., has thus far thwarted every effort to bring him back to the United States to give information which the Government is anxious to secure. The contention of his counsel in the French hearings is, in substance, that Blackmer has been indicted for an act which, under French law, is not perjury, and that the contention of the American State Department is not bona fide, since Blackmer's real offense is not criminal but purely political.

Argentina.—The Villa Marie district in the Province of Cordoba was the scene in the middle of November of a serious cyclone, lasting about one hour and doing immense damage; forty-one persons were killed and more than 50 injured; reports indicated that crops occupying more than 200,000 acres had been destroyed. One of the local churches was leveled, and one of the several railways had more than fifty miles of its track destroyed.

Brazil.—Announcement was made that the resignation of Rear Admiral Jose Isaías de Noronha, Commander-in-Chief of the Navy, had been accepted by the President. The resignation followed a meeting of the Navy Club wherein a practically unanimous vote reinstated former members who were connected with the revolt on the battleship Sao Paulo in 1923. Admiral Noronha is president of the Club.—The Chamber of Deputies adopted a motion congratulating President Luis "for his complete re-

establishment of the country's economic and financial life."—The recent marriage of Vice-President Vianna was severely criticized by Bishop Romanes of Campinas in a diocesan pastoral. The bride was a divorcee and, of course, there were no Church rites. The Bishop's comment was called forth because of the bad example given to the public in view of the high public and social position of the Vice-President.

Bulgaria.—Both Great Britain and France were reported on November 4 as demanding of the Government a cessation of the strife caused by Macedonian feuds.

Macedonian Dissension

The Government thereupon dispatched a demand for peace to Ivan Michailoff, leader of the revolt, to which the chief-tain replied with a defiance. Foreign Minister A. Buroff declared that the Government was practically helpless in the matter, and asked not only for the cooperation of Greece and Jugoslavia, but of the United States as well. The situation was complicated by the reported sympathy of War Minister Colkoff and of other members of the Cabinet for the revolutionists. Sofia was reported to be practically in a state of siege. The reports of grave disorders however were not taken seriously in London. The Bulgarian Minister in Washington, and the American charge d'affaires at Sofia, Trojan Kodding, both claimed that matters were normal in Sofia and the environs. The purported aim of the Michailoff faction of the Macedonian revolutionaries was said to be that Jugoslavia and Greece should be made to carry out the minority clauses of the Treaty of Neuilly concerning the Macedonian element within their borders.

China.—A halt in the Nanking conferences was reported from various sources as indicating an inability to agree between the Chinese and Japanese delegates, though

Foreign Relations

representatives of both Powers denied that negotiations had broken down. There was a rumor that the chief point of difference was that the Japanese delegates wished to consider the various points at issue separately while the Chinese stood for adjusting simultaneously all differences. It was said that recent political events in Tokio having confirmed the strength of the Tanaka Cabinet, the Japanese Government was more determined to assume a dictatorial attitude. Explaining the situation to a representative of the *New York Times*, Dr. Wang, Nationalist Foreign Minister, said:

The Japanese Consul General is awaiting instructions from Tokio in regard to my demand for the withdrawal of Japanese troops in Shantung as a condition precedent to proper negotiations, but in the meantime he has returned to Shanghai to keep an appointment with Dr. T. V. Soong, the Finance Minister.

I assured M. Yada that I was prepared to enter negotiations as soon as his Government decided on evacuation. It was hoped that he would come to Nanking after the enthronement at Rygot, with a definite reply, but unfortunately this was not the case.

M. Yada, interviewed at Shanghai, said:

I do not consider that the negotiations have broken down but I cannot say definitely when they will be reopened.

Almost simultaneously with these announcements the

signing at Nanking of a new Sino-Belgian tariff treaty took place and preparations were being made for a Sino-French pact. Norway recently signed and it was officially announced by the Nationalist Government that the Dutch and Italian compacts were ready for signature. —Indicative of the new era dawning in the Republic, the Minister of the Interior, on November 24, ordered the introduction of the solar or western calendar throughout the country in place of the lunar calendar which has been used for centuries.

France.—Preliminary negotiations for the new commission of experts on reparations payments showed little progress, though Premier Poincaré, who, holding no portfolio in the present Cabinet, was devoting much of his time to the subject, continued to be optimistic. The German

Reparations

Ambassador presented to the Premier and the Foreign Office copies of a memorandum, the text of which was not disclosed, outlining his Government's position on the constitution and scope of the new board. It was reported that the French Cabinet favored the nomination of Emile Moreau, Governor of the Bank of France, and O. Allix, professor of political economy at the University of Paris, as French representatives, with a third member yet to be named. Later it was announced that the actual nomination of the experts representing the former Allies would be left to the Reparations Commission established by the Versailles Treaty, and that this same commission would be the official medium in inviting American participation. The experts would thus be less immediately dependent on their respective Governments.—In the Chamber of Deputies the budget bill was under discussion; armament cuts were the chief point of the Opposition attack.

Several significant religious conferences took place during November. At Lyons was held the fourth congress for the promotion of priestly vocations, under the presidency of Cardinal Maurin, Archbishop of Lyons. About thirty prelates and a large representation of priests and laity attended. Two distinguished members of the French Academy, MM. Henri Bordeaux and Georges Goyau, addressed the sessions. At Paris, the first national congress of the J. O. C., an organization of young Catholic working men, held its initial session on November 15. Over 500 delegates, representing local associations from all parts of the country, were in attendance. The D. R. A. C. assisted at a memorial Mass of Requiem at Notre Dame on November 14, for the 5,000 priests and Religious who gave their lives in the service of France during the War.

Germany.—An unexpected victory was scored by the Rhine-Ruhr lockout workers when the Appellate Division of the State Labor Court at Duisburg nullified the judgment of the lower court and declared the award of the official State arbitrator legal and binding. The industrialists, however, burdened with the costs of the lawsuit and liable

Rhine-Ruhr Workers' Victory

for damages amounting to 1,000,000 marks, were preparing an appeal to the Supreme Federal Labor Court. District President Bergman started negotiations with the owners and the unions, but the outcome was rather doubtful in view of the fact that the unions were insisting on the immediate opening of the works.—Dr. Herbert von Dirksen, who has served in diplomatic posts in Warsaw and Danzig since 1920, has been appointed successor to the late Count von Brockdorff-Rantzen as Ambassador to Moscow. The new German Envoy has a wide knowledge of Eastern affairs which should be of service in the recently renewed economic negotiations between Berlin and the Soviets.—Customs duties are to be reduced or abolished on 141 items according to a recent decision of the Reich. This action affects mostly those articles on which Germany has a monopoly. The high duty on automobiles and parts as well as on farm machines and electrical equipment remains at its present rate.

Great Britain.—More than a week has passed, at this writing, since the announcement of the serious illness of King George V. Varying reports by the physicians as to his improvement or decline have been issued regularly by the doctors in attendance. Though the exact nature of the sickness has not been revealed, it is believed that the King is suffering either from pneumonia or dry pleurisy. Great anxiety has been expressed universally throughout Great Britain, and this has been reflected through Europe and in the United States. The Prince of Wales, who has been on a hunting trip in British East Africa has been reported as having changed his plans and as hastening back to London.

Of the three main topics for debate, namely, the budget, the scheme for local government reform and the so-called de-rating proposals, scheduled for this last session of Parliament, the last named has been the first to claim the attention of the House of Commons. At the second reading of the de-rating bill, a scheme for the relief of industry and the reform of local taxation, Arthur Neville Chamberlain offered a lengthy explanation and defense of the motion. He pointed out that the present taxation system was ruining British industry and agriculture. By this new plan, the tax rate on losing industries would be lessened; by about £20,000,000 and the relation between local and national finance would be improved. Both the Labor and Liberal members opposed the bill.

Most Rev. James A. Smith, Archbishop of St. Andrews and Edinburgh, died on November 25. He was born in the city of which he became Archbishop, in 1840. He studied at the Gregorian University, Rome, and was ordained to the priesthood in 1866. In 1890, he was consecrated Bishop of Dunkeld, one of the four suffragan Sees, and ten years later was elevated to the Archbishopric of Edinburgh.—In a letter addressed to his clergy, Most Rev. John McIntyre, Archbishop of Birmingham, has announced his intention of resigning from his See because of ill health. Born in 1854, he was ordained to

the priesthood at the age of twenty-seven. As titular Bishop of Lamus, he served as Auxiliary to Dr. Ilsely, Archbishop of Birmingham, from 1912 to 1914; during the next three years he was President of the English College, Rome; he was named titular Archbishop of Oxyrhynchus in 1917 when he was re-appointed Auxiliary. In 1921, he succeeded Dr. Ilsely as head of the Birmingham Archdiocese.

Hungary.—The agitation to place a king on the vacant throne of Hungary received a new stimulus from the warning speech of Count Stephen Bethlen, Premier, that propaganda of this kind might prove a danger to international relations and certainly interfered with more important tasks facing the Government. The Legitimists however, proclaimed anew that the Archduke Otto, son of Empress Zita, has been King of Hungary since November 20, on which day he was sixteen years old. To prevent a possible enthronement by a *coup d'état*, the Premier sent a warning to the leaders of the agitation that the Government was prepared to take punitive measures against those who persist in this campaign. The Legitimists stated that this warning would be ignored and intimated that it was prompted by Count Bethlen's preference of the Archduke Albrecht.

Ireland.—A determined campaign for justice has continued to be waged by the National League, recently organized in Northern Ireland. The latest protest was a manifesto, signed by all the Nationalist leaders, complaining of the great disabilities under which the minorities, especially the Catholic, labor in the Six Counties, and calling on all Catholics for moral and material support. The manifesto states: "Driven out of twenty-six counties, Ascendancy has now a stranglehold on the remaining six. The Nationalists desire and we are determined to break that grip, and to stand free and equal in every domain, not by the favor of patrons, but by the rights of citizenship. . . The rights we claim are equal opportunity for all and favoritism for none. . ." The present issue was occasioned by a proposal called the Representation of the People Act which has passed the second reading in the House of Commons. This Act would result in preventing most of the Catholic Nationalist candidates from being elected to Parliament, as the Local Government Act has already practically banned their election to local posts through the abolishment of proportional representation and the gerrymandering of districts.

Italy.—To prevent excessive migration from the rural districts to the cities, regarded as a menace to the health and fecundity of the nation and to the proper balance of agriculture and industry, the Government has given discretionary powers to the prefects of the Provinces to refuse permission to peasants seeking to leave the soil and take up urban life.—A last-minute insertion of a sensational crime story in the *Popolo d'Italia*, a Milan

Royalist
Agitation

Illness of
the King

De-rating
Bill Debated

Nationalists
Again
Protest

Death of
Archbishop
Smith

Urban
Migration
Restrained

newspaper published by Arnaldo Mussolini, brother of the Premier, resulted in suppression of the edition by the Prefect of Milan. The editor admitted the propriety of the Prefect's action, and ascribed the error to an over-zealous reporter who rushed his copy in after the editorial offices were closed.

Jugoslavia.—Croatian party leaders refused to take part in the anniversary celebrations, on December 1, of the Jugoslavian union. In response to the offer of Premier Koroshetz to dissolve Parliament if a preliminary understanding could be reached between the contending elements, Dr. Vlado Matchek, the leader of the party, insisted that Parliament must be dissolved unconditional-ly before any changes in the constitution could be dis-cussed.

Nicaragua.—The unofficial interpretation given the recent report of Dr. W. W. Cumberland, former United States State Department expert on finance, recommending Washington supervision of a \$12,000,-000 loan to Nicaragua, met with a denial at the White House made on behalf both of President Coolidge and Secretary of State Kellogg. The report had gained ground that Mr. Hoover's visit to Nicaragua would have a bearing on the Cumberland suggestion. Secretary Kellogg was quoted as stating that it was not the part of the American State Department to run the finances of any country. Meanwhile announce-ment was made by President Diaz through an executive order that the partial Prohibition which became effective at the time of the recent election as a precaution for pre-serving order would continue three months longer. Simul-taneously it was given out that the battalion of blue-jackets, consisting of 277 enlisted men and 49 officers, which had come to Nicaragua in the summer to supervise the elections, was being withdrawn. Further withdrawal of American military forces, however, would await, it was understood, the inauguration of President-elect Moncada in January.

Rome.—A memorial to Pope Benedict XV was dedicated by the Holy Father in St. Peter's on November 22. The monument, symbolic of the achievements and sufferings of Pope Benedict's reign, represents him at prayer to Our Lord and His Blessed Mother for the restora-tion of peace to the world. At his side is shown the new Code of Canon Law, promulgated during his pontificate. Members of the Sacred College resident in Rome, to-gether with the diplomatic corps, assisted at the dedica-tion.—According to an announcement in the *Osserva-tore Romano*, a Consistory, the first of the present year, will be held some time during the third week of De-cember.

League of Nations.—Joseph Paul-Boncour, French Deputy and second French delegate to the League of

Nations announced his resignation from the Geneva dele-gation on November 15. At the same time, the resignation was announced of Léon Jouhaux, another member of the French delegation. The reason given in both cases was the change in the Government in France. Both dele-gates are members of the Socialist party, who had diffi-culty in maintaining their party position even under the former National Union regime. With the formation however of a new Cabinet derived mainly from the Right and Center parties, both delegates felt that they could not keep their posts. M. Paul-Boncour's resignation was regretted at Geneva, since he was regarded as one of the world's greatest experts on disarmament, who constantly insisted on the need of security for its fulfilment. M. Jouhaux is Secretary of the French Federation of Labor.

In his speech, the outstanding talk at the Lord Mayor's annual banquet in London on November 9, Mr. Baldwin, British Prime Minister, declared that the world must enforce the Kellogg Pact of Paris or perish. "We must either keep faith," he said, "with the spirit of the pact that we have signed, or in time we must go down the steep place together like the Gadarene swine and perish eternal-ly." He also stated: "When so much of the world that signed the pact realizes and believes the implications of that pact, then for the first time will the nations be able to talk disarmament in a way that will lead us into that path."

The Permanent Mandates Commission opened its meet-ing during the first week of November. Reports were offered by the British, French, Belgians and Japanese on progress in the administration of man-dated territories. Enthusiastic praise was given to the work of the Commis-sion by Viscount Cecil, who was one of the originators of the mandates system. He maintained that it had im-proved colonial administration wherever it had been tried.

So unprecedented was the demand for AMER-ICA for November 24 that the entire issue was exhausted within two days of publication. Since the demands have continued to increase, "The Brown Derby," by Leonard Feeney, "America's First Citizen," an editorial, and "Do We Want a Catholic Party?" by John Wiltbye, have been reprinted in a pamphlet.

No one cares who James Douglas is. But the announcement that G. K. Chesterton, in an open letter to Douglas, will discourse next week on Catholicism vs. Puritanism provokes the greatest curiosity.

John LaFarge continues his discussion of "The Aftermath of Bigotry" by an article "The Bal-ance Sheet of the Pope," which might as properly be called "of the Mr. Marshall."

When a newspaper or a magazine makes a mis-take, should it correct the mistake? Vincent de P. Fitzpatrick contrasts the action of the Catholic press with that of some secular papers.

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SATURDAY, DECEMBER 8, 1928

Entered as second-class matter, April 15, 1909, at the Post Office at New York, N. Y., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on June 29, 1918.

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SUBSCRIPTION POSTPAID
United States, 10 cents a copy; yearly, \$4.00
Canada, \$4.50 - - - - - Europe, \$5.00

Addresses:

Publication Office, 461 Eighth Avenue, New York, N. Y., U. S. A.

Telephone: Medallion 3082

Editors' Office, 329 West 108th Street, New York, N. Y.

CABLE ADDRESS: CATHREVIEW

Stamps should be sent for the return of rejected manuscripts

The Catholic Free School

AS befits the importance of the topic, the claims of the Catholic elementary school are frequently urged in these columns.

Humanly speaking, the future of the Church in this country depends upon our willingness to maintain it. Of our ability there is little doubt, although if all our forces are to be gathered together and unified for the support of the Catholic school, some changes in method may be found necessary. The experience of past ages and the more intimate experience of the last three or four generations in this country, teach us that we build great churches in vain unless at the same time we build elementary schools.

The times are evil. We live in an age that is forgetting God and His law, and in an environment in which the philosophy of self-interest is presented with singular persuasiveness. The old-fashioned Christian home, with fathers and mothers instructing their children by precept and example in the doctrines of the Church, is fast passing away. What the home leaves undone must be supplied by the school. Obviously, then, the burden laid upon the school is greater today than at any time in our history.

On more than one occasion we have noted with regret that wealthy Catholics, alive enough to other Catholic needs, were singularly irresponsive to the wants of the parish school. Possibly they considered it the duty of the parish (as indeed it is) to support its school. But they did not know that in far too many instances the burden was so great that the parish was unequal to it. It could support a school, but not the school required by the law of the Church, and eagerly sought by both struggling pastor and poverty-stricken people.

Here and there Catholics of means have understood the situation and remedied it. One instance is reported from the thriving little city of Washington, Indiana, where Mr. Robert Graham established some years ago a free school in St. Simon's parish. The results have been remarkable. The school has contributed more than its quota to the community in upright, God-fearing men and women, and

has furnished numerous vocations to the priesthood and to the teaching communities. Thirty-four vocations in ten years, three to the priesthood, nine to communities of religious women, and twenty-two to communities of teaching Brothers, is a record of which any parish school may well be proud.

We need vocations if our schools are to continue. We need ten times as many as we are now receiving. We yield to none in our admiration of the work of our Sisters, but it seems to us that at the present moment our sorest need is larger recruitments to the communities of men. It is a common complaint that all elementary and secondary education in the United States is over-feminized. Catholic educators, in close touch with the parish school, will probably agree that the best work is done with seventh- and eighth-grade boys by priests and Brothers. At that turbulent period in his career the boy needs a stiffer and more peremptory control than can ordinarily be wielded by a woman.

Our schools of every grade should be more liberally financed, but the requirements of the parish school are, in our judgment, above all others. They represent for ninety per cent of our children the maximum amount of Catholic training. Catholic educators realize the desirability of making all of them free at the earliest possible moment, and our wealthy Catholics can aid in advancing this moment to the immediate future.

How Catholics Vote

THERE are timorous souls who realize that Catholics are steadily growing in numbers and influence in this country. This steady growth is, indeed, the cause of their timorous condition.

They glance at the grand old flag, and follow the eagle as he proudly cleaves his way through the free air of America. They do not know exactly what can be done to keep the first at the top of the staff and the other safe on his path in the heavens. But of this, at least, they are convinced. Neither will be safe until Catholics "and other aliens" are put down and kept down.

There is peril in our electoral system. Catholics, they assert, always vote for Catholics. And a Catholic office holder—whatever may be said for Carroll and Taney and White—is always a menace to the Republic.

To these good souls, feeding on fears, we recommend the study of a report recently published by Irving Fisher, professor of economics at Yale. Dr. Fisher concludes that the Republican party will remain entrenched in power as long as the country continues to be financially prosperous. He gives three other reasons why the Democrats were defeated in their last encounter with the Republicans, and two of them are connected with religious bigotry.

However it will console the timid to note that, according to Dr. Fisher, Catholics did not run true to their alleged custom at the election of voting for a Catholic. Of fourteen States in which a majority of church members are Catholics, the vote in seven "swung" to Mr. Hoover. Seven "swung" to Governor Smith, although only two,

Louisiana and Massachusetts, gave him their electoral vote.

On the other hand, of thirty-two States in which church members are predominantly Protestant, exactly thirty "swung" to Mr. Hoover and only two to Governor Smith.

Catholics do not vote as a unit. They never did and, in all probability, they never will. But if there is any significance in Dr. Fisher's figures, it appears that Protestants do.

The First Lady of the Land

WHILE every feast day of Our Lady should have significance for the Catholic Christian it is with very special sentiments of affection and devotion that the annual commemoration of her Immaculate Conception should be welcomed. Under that glorious title our Hierarchy at the First Baltimore Council proclaimed her Patroness of the Church in the United States.

Immaculate! The word is dynamic. Honorable for Mary as the first of her manifold prerogatives, it is inspirational for us who pride ourselves that she is our Mother. All the sweet memories that cluster about it are so many incitements to nobler and purer living.

At a time when virginity is commonly made light of, when maternity is shunned as opprobrious and a burden, when sin is reckoned a mere trifle, there is need to remind ourselves of the sinless Virgin and Mother, model of all that is noblest in human nature and best in womanhood. True there was something Divinely exceptional about her freedom from all stain of sin and her virginal maternity. But what was her privilege, in view of the exalted dignity to which she was called, can be our ideal. A share in her holiness and purity can, by the grace of God, be our achievement. In the contemplation of her life and virtues we have food for timely thought, and in their imitation we will find the secret to sinless and happy living.

As our heavenly Patroness, Lady Mary is, we are confident, indifferent neither to our private or national wants but graciously turns towards them her eyes of mercy. Individually we are all confronted with problems that have significance for eternity as well as time. For their secure solution we must have God's holy light and strength. The one will enable us to see our way; the other, to walk that way. And it is through the intercession of Mary Immaculate that we are especially trustful that both may be had.

Even more important than God's blessing and Mary's intercession for our private interests is their position where the affairs of the commonwealth,—moral, social and political—are at stake. The destinies of the nation, fraught with such tremendous possibilities for good or evil, will be secure only in so far as the favor of God is with our executives and our citizens. Mary will win for both that favor. Aptly is she styled in the liturgy of the Church "Star of the Sea," and if the Ship of State would weather the storms through which she must sail to the haven of national peace and prosperity and not be turned aside from the course of righteousness, she must not lose sight of that Star.

As a matter of self-interest then, and as a patriotic duty, it behooves us at each annual recurrence of the Immaculate Conception to re-consecrate ourselves and our country to Mary, and to invoke her maternal aid for our needs and those of the nation. Then may we feel assured that though we have our personal difficulties, material or spiritual, and that though enemies, either foreign or domestic, plot against our beloved land, Our Blessed Lady will not despise our petitions amidst our necessities but by delivering us always from all dangers, individual and national, prove herself, as she is, our Immaculate Mother and the Patroness of these United States.

Mr. Rockefeller on the Creed

SPeaking at the dedication of the new chapel of the University of Chicago some weeks ago, Mr. John D. Rockefeller, Jr., made some statements on the need of religion in private and public life which every Catholic will endorse. Regrettably, however, he seized the occasion to insist upon the dogma that whatever we believe, we must believe that it makes little difference what we believe.

Were Christ on earth today, he thought, all credal differences would disappear, "and there would be but one Church—the Church of the Living God." Under that blessed dispensation, "ordinance, ritual, creed, all that is non-essential" would disappear. The test of admission to this Church would not be what the applicant believed, but what he did.

This is a way of thinking that is old and, under some of its aspects, comfortable. But it cannot content an inquiring mind. If God exists, we may reasonably accept one set of facts. If He does not, we may with equal fidelity to our intelligence accept another set.

There is a third supposition. Logically, it is that of Mr. Rockefeller. Whether or not God exists, is a matter of indifference. But you must live and act as though you were sure of His existence.

The inquiring mind will ask "Why?" Mr. Rockefeller has no answer that is valid at the bar of revealed religion. Indeed, if he really meant what he said, he has rejected the binding power of revelation.

We assume, however, that Mr. Rockefeller is a Christian. If so, he will grant that God Who has revealed Himself in the Old Testament, cannot be indifferent as to our acceptance of that revelation, which establishes certain laws of belief and worship. Were God indifferent, He would not be God, but an impotent and fanatical law-giver.

Again, if Jesus Christ is a teacher sent of God, His message is to be received without reserve, whether it establishes a form of belief and worship, or a code of morals. If Mr. Rockefeller admits the New Testament as true, he cannot maintain that acceptance or rejection of the teachings of Jesus Christ alike assures membership in the Church of God, and citizenship in the Kingdom of Heaven. Whatever his creed, it does not square with that proposed in the Holy Scriptures. The whole Book, from Genesis to Apocalypse, is against him.

Nor does it square with the dictates of intellectual in-

tegrity. When we write that love of God and of our neighbor is the basis of true religion, we at once adopt what Mr. Rockefeller considers of no moment, that is, a creed. But our intellect cannot stop at this stage. We are entitled to ask who God is, why we should love Him, and what love of God means.

God may be an infinite First Cause, as impersonal as a dynamo, and as little lovable. Or He may be a Father who cares for us, with a love infinitely above that of any human father.

Which is He?

Religion is too important for life and conduct to be affirmed or rejected on vague grounds of emotionalism, or on grounds, vaguer and possibly even more hurtful, of latitudinarianism. The theory, "It does not make much difference what we believe, provided we live good lives," has always issued in the assumption that supernatural religion, with its code of morality, is of slight importance. Moloch and Belial, Buddha and Confucius, Joe Smith and the Revelation of God in Christ Jesus, are alike proper objects of religious devotion, and equal sources of the law of morality.

Or all are a matter of indifference.

We have no idea that Mr. Rockefeller apprehends the possibilities of his creedless Church. In one academic discourse he sweeps away the Creed of the Scriptures and of an unbroken Christian tradition, to offer in its place a creed of religious indifferentism. But those possibilities were seen centuries ago. St. Paul singled out one when he denounced the spirit which dissolveth Christ. Unlike Mr. Rockefeller, he had no patience with a creedless church. He knew that Our Lord Jesus Christ came on earth to teach us clearly, definitely, what we must believe and what we must do to attain life everlasting, and that He had established a Church to continue this mission of teaching to the end of time.

Our Growing Prosperity

WE hope that a recent announcement from Rhode Island does not foretell the kind of prosperity we are to enjoy this winter. The mill workers are to have their wages reduced. The textile-wage scale in Rhode Island differs from that used in the other New England States, and this want of symmetry causes the owners much suffering. In this respect, owners are notoriously tender-hearted—and naive.

Since the workers are just about able to keep alive on their present swollen income, our nationwide prosperity appears too small to cover them. Hence they are at liberty to visualize the coming months as starvation or unemployment.

The American wage earner's income is not much larger today than it was in 1923. But the cost of living is higher. Unemployment, too, is still with us. Using the year 1919 as a base equal to 100, employment rose to 104 in 1923. Since that time it has declined. In March of the present year it was 86.1. By July, the last month for which figures are available, it had fallen to 84.7.

We do not know what the politicians can do to remedy

unemployment or to guarantee a living wage. One thing, however, they can do. They can stop talking about the automobiles, the bank accounts, and the unexampled prosperity of the working classes.

Youth and Self-Control

TOO many parents in these lazy days think that they can train Johnny and Mary by yielding to them. Probably they do not think deeply on the subject, but give in to childish tantrums as the only way of maintaining peace and quiet. Much current educational theory is based on the same philosophy. If a boy does not "like" algebra, let him take up carpentry. For Latin, Mary may substitute window gardening. If neither can be taught, each can be occupied, if not with a useful, at least with an entirely innocuous pursuit.

Viewing the matter objectively, it is difficult to understand how any sane teacher or parent can countenance the philosophy of the easiest way. They should know, and probably do, that the world into which these youngsters must soon be turned, is emphatically a school of hard knocks. They alone succeed in the world's examinations who have learned to do things that are hard. Young people whose rule of life is to avoid what is difficult, and to go through with those projects only which appeal to their sense of ease and comfort, are the raw material from which the wastrel, the failure, the social derelict, are quickly formed. Nothing is clearer from the history of our reformatories and penal institutions.

Sensible parents and teachers are fully aware of this fact. Yet not without reason did Dr. E. R. Groves, of the University of North Carolina, stress it at the recent Conference in New York of the Child Study Association of America. The very fact that modern conditions so often create an unhealthy environment for our boys and girls emphasizes the duty of parents and the school. "With their appetites and pleasure cravings exploited by commerce, they have repudiated the self-denial virtues that in the past have been so prominent. This discarding of the chief machinery of control is the most significant element in the present youth situation and it promises disastrous results."

Dr. Groves singles out an important truth in saying that the chief machinery of control is self-control—a truth that the social reformer in search of a short cut through legislation to the abolition of all evil, always forgets. In dealing with the child a proper degree of independence, initiative and freedom must not only be recognized but encouraged, for without freedom there can be no development and no virtue. A policy of repression stunts and kills, or incites rebellion, with the consequent necessity of a host of laws, all unwelcome because imposed from without.

"Let the impressionable years," says Dr. Groves, "be used to lay a foundation for early self-control." No better advice can be given parents and the teacher. To permit a child to range at its own sweet will is to prepare it not only for failure in every worthy conflict but for shame and disgrace as well.

New Light on the Colored Question

MAURICE S. SHEEHY

THE apologist for the Catholic Church has many avenues of approach to those whose main criterion of truth is the social efficacy of a doctrine. He may stress the change in society by early Christianity's emphasis upon the sacredness of human life, quoting tangible facts in support of its control of suicide, infanticide, duels, and gladiatorial shows. He also finds comforting data in Catholicism's contribution to health by its creation and motivation of a hospital system, by its work in wars and plagues, and by promoting medical research. Human life has been benevolently touched, too, by the teaching of Christ in amelioration of the condition of labor, in the establishment of just governments, and in the protection of ennobling liberty.

To charity, also, early Christianity gave a tremendous impetus, not only by supplying motivation but by tearing to shreds that most insidious of all human creations, the "double code." As Christ tore asunder national barriers, so His doctrine, fearlessly enunited, tore aside the limitations of sex, race and color, to admit all human beings to the protection of His code of life.

The worth of Catholic doctrine has not generally been judged by its application to American conditions, partly because those who insist upon this criterion of social value are most eloquent in announcing that this is a Protestant country. Yet this attitude is changing, since Catholics form the majority of the church-going population in our more densely settled areas. Many, not realizing that this is a new vantage point, are delving into the intellectually dark ages of American Catholicism in quest of a clear enunciation of moral principles and in search of attitudes that Christian charity ever makes imperative.

What material has the apologist who delves into the question of Christianity's influence upon the Negro in America? Is this ever to be a closed page in his book? In pagan countries, despite the obstacles of passion and greed, Christianity has performed some almost unbelievable works, such as routing polygamy and sanctifying home life. In certain fields, its record compels the admiration of all sociologists. And in the history of the American Negro, Christian churches have a record that is almost unbelievable, because of the inertia of Christian thought and action. The problem of the colored citizen is intensified because today one-tenth of our population is colored and the percentage will grow because of restricted immigration and birth limitation in the white family.

Religion was a missing element in the transplantation of the Negro to America. The seaway from Africa to America will on the day of judgment be revealed a pathway of human bones, since about four out of every five captured Negroes never reached our shores. Not much can be done about the tragedy by the religious-minded at this late date; but they can make an earnest effort to eliminate attitudes that perpetuate in any way our ancestral sin.

The Catholic scholar who hesitates to enter into the moral aspects of racial discrimination in this country acts with a discretion that savors of intellectual dishonesty. Possibly he fears the emotionalized attitudes of the Northern or of the Southern white; certainly he has little regard for the Negro. Courage as well as scholarship, then, are revealed in the work of a Catholic theologian, Dr. Francis J. Gilligan, of St. Paul Seminary, who, after three years' research, has published "The Morality of the Color Line." His work is one of the few significant contributions to American theological literature since the day of Kenrick.

It is time that every American Catholic should ask himself the question, "In how far can I, as a Catholic, excuse myself for perpetuating conditions and attitudes towards the colored man that I know are incompatible with Christian teaching?" Certainly here is a field where the "calloused community conscience" is much more convenient than unbiased study. The colored question has so many ramifications in social separation and segregation, in industrial problems and working conditions, in political suffrage and civil discriminations, in the allotment of school taxes and the lackadaisical spiritual treatment of the colored child, that the Catholic in America must be singularly isolated who can escape all responsibility in its solution. Unfortunately, few of us enjoy that isolation.

One of the chief merits of Dr. Gilligan's treatise is that it is destined to change a "whispering campaign" into an open moral issue. In the American "credo" there are three dominant assumptions as regards the colored citizen. One is that the Negro suffers from innate mental inferiority. This change was made and defended by a number of eminent psychologists until about ten years ago. The conclusion was reached by subjecting the Negro to an intelligence measurement fashioned for the white man who enjoyed the cultured environment of a white man. The War made us very suspicious of such arbitrary measurements. They were found woefully inaccurate for those not of a certain type of social heredity. No mental measurement has yet been devised for the Negro that gives full cognizance to his environmental influences. Today no eminent scientist, therefore, commits himself to the bold statement that the Negro is innately inferior to the white man.

A second cardinal point of the "whispering campaign" is that the Negro is morally incorrigible, incapable of sharing in the finer sentiments and attitudes of life. There are hundreds of Catholic priests and nuns who will testify that there are thousands of Negroes today who are living sublimely noble lives, exemplifying the highest of home virtues and actuated by religious ideals. This is testimony to a marvel of God's grace, for the main contribution of the white pioneer to the ancestor of the twentieth-century Negro was unspeakable example and the fruits of unbounded passion. It is expecting a great deal that the

Negro who, seventy years ago, had to conform to the moral standards of a beast and whose domestic conditions outraged human nature should today be so exemplary. The religious instruction given the emancipated Negro has in no way been commensurate with the spiritual problems that were his inheritance.

A third issue of the "whispering campaign" touches upon the economic usefulness of the Negro. He is reputed to be a poor workman. In his treatise, Dr. Gilligan quotes the Report of the Chicago Commission to the effect that seventy-one employers interviewed considered the Negro as equally efficient with the white man, whereas but twenty-two considered him less efficient. The Detroit Race Commission reported: "Two-thirds of the employers, hiring eighty-two per cent of the men, believed that the colored workmen were as efficient as the white workers on the same type of work, or even more so."

However, if I may be so bold as to interject a personal opinion into the consideration of Dr. Gilligan's objective study, it is just possible that the Negro has suffered more from the emotionalized interpretation of charity by the white man than from any of the above mentioned issues. The majority of Christians are apt to forget Christ's construction of the term, "If you love Me, keep My commandments," and read into it an element of feeling and affection that prejudices the white man against cool consideration of the problem.

Despite the great uproar on the agricultural question manifest on the political rostrum today, few people realize that the Negro problem is largely an agricultural problem. About two-thirds of the Negroes are engaged in agricultural pursuits, producing thirty-seven per cent of the cotton crop, twenty per cent of the corn crop, sixteen per cent of the potatoes, and fifteen per cent of the hay and forage. Yet the urban Negro receives more attention from sociologists than his rural brother. Any amelioration of the lot of the farmer should react favorably upon the Negro. The reason that this point has not been made more prominent in political discussion is because of the political disfranchisement of the Southern Negro.

There are many practical issues enunciated in Dr. Gilligan's "Morality of the Color Line" with which a biased reader must disagree. It would seem that his strictures against the white man who organizes his neighbors not to sell their homes to Negroes is a trifle severe. The fine theological discriminations of the problem of social separation in determining when a white man sins by failing to invite a colored associate into his home is rather confusing. Dr. Gilligan is very liberal in his allowances for the strength of human prejudice where grave inconveniences would follow upon fulfilment of the ordinary courtesies of life. He is adamant in vindicating the Negro's right to life, to property, and to the ordinary approaches to social, civic, and economic welfare.

Possibly the happiest criticism that could be made of this most recent effort of a Catholic theologian is that it will please none of the parties most interested in the Negro problem. The Negro, the white Southerner and the white Northerner will find in it plenty to disturb them if they persist in traditional attitudes. Yet Dr. Gilligan's reason-

ing is painfully logical and his judgment is anything but precipitous. Fifty years from now, when the Negro, enjoying greater civic and social responsibility, challenges organized religions for their indifference to his concern, "The Morality of the Color Line" will be a valuable instance of the best Catholic thought in our day manifest in a field where the efficacy of that thought is precluded by momentous but not insurmountable obstacles.

The Artist of the Immaculate Conception

EDYTHE HELEN BROWNE

AT the close of the year 1617, when the streets of Seville still rocked from the earthquake of religious enthusiasm that attended the Bull of Paul V, which declared that the doctrine of the Immaculate Conception was henceforth to be propagated throughout Spain; when the organ of Seville Cathedral had rolled out a last great "Amen"; when church bells had danced in their steeples with the story; when street processions with banners and portable statues of the Virgin had marched from church to church, from dawn till eventide; when the echoes of jubilant "Aves" were dying into the sea—a great painter was born in Seville, Bartolomé Estevan Murillo, one who was to be called, "The Painter of twenty Conceptions," one whose version in the Louvre is today considered "one of the world's greatest pictures."

Murillo's rise to fame on the wings of religious art, especially on his chastely beautiful interpretations of the Immaculate Conception, is a sequel to the inner life of the man. Religion was the hot breath that drove him to his noblest efforts. He was ecstatically prayerful, rapturously pious. The look of heavenly transport on the face of his Madonna is but a message from the soul of the artist. He turned the steps of his sons, Gabriel and Gaspar, towards the golden door of the priesthood and raised his hands in happy benediction when his daughter, Francesca, his model for many Conceptions, knelt for his blessing before she entered the Convent of the Mother of God in 1676. It was the Franciscan and Capuchin cloisters, the cupolas and altars of churches and cathedrals, that Murillo adorned with his magic brush. He worked with the smell of incense always about his clothes. He spent the last invalid days of his life brooding before that sorrow-haunted picture of Campana's, "The Descent from the Cross," in the church of Santa Cruz, and, in accordance with his dying wish, was buried beneath its tragic shadow.

In selecting the Immaculate Conception as his favorite theme, Murillo sought to identify and substantiate a vision. Our Lady in drapery of blue and white appeared to Dona Beatriz de Silva, a Portuguese nun of the sixteenth century. As in 1854, when the doctrine of the Immaculate Conception was defined, this solemn act not only accorded a higher niche of dignity to the Mother of God but gestured with more respect to all womankind; so when Murillo set out to glorify the figure of a woman, he introduced a new note into Spanish art. Up to his time Spanish painters relegated woman to the background. So

with one Conception after another floating off his palette, Murillo not only lent new grace to art but chose the Queen of Heaven to exemplify it.

Spain under Philip IV was a tortured land, moaning with dissension. Wars soaked the ground with blood, the people were oppressed, honor was violated, foreign colonies were spitting contempt at the mother country. Then out of this night of corruption came Murillo with his genius illuminating an abstract idea, an intangible doctrine. The Immaculate Conception was a spiritual comfort to the people. That their countryman should so skilfully link the human qualities of Mary with the supernatural attributes of the Mother of God was a revelation to Spaniards, stimulating their faith.

The Spanish Inquisition, that thorny bed of law, was also the dictator of art. Francesco Pacheco was commissioned to advise artists as to methods of painting. On the subject of the Immaculate Conception he had said: "In this gracefulest of mysteries, Our Lady is to be painted in the flower of her age, from twelve to thirteen years old, with sweet grave eyes, a nose and mouth of the most perfect form, rosy cheeks, and the finest streaming hair of golden hue. . . ." Murillo evidently disagreed with Pacheco's belief that virgin grace was confined to the possessor of golden hair and fair skin. Many of his Madonnas are dark-haired and dark-complexioned. Similarly, he often omits the "twelve-starred crown," as ordained by the words in Apocalypse, xii, 1: "A great sign appeared in heaven; a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars."

The "Conceptions" are done in Murillo's vapory style, *estilo vaporoso*, which is really a delicate veiling of the composition with atmosphere. The fullest of this effect may be seen in two examples in the Madrid (Prado) Museum. The figure of the Virgin fairly melts into the mist of heaven. Again this gauziness may only envelop the cherub heads. His clouds, out of which so many pretty angels peep at Mary, are fluffy and downy, like white smoke balls. The vapory manner also calls for deft use of light. Murillo swathes his Lady in brilliant supernatural light. Dawning around the Virgin's figure, it becomes a magic agent under his touch.

Often selecting a young maid of humble Sevillian folk for his model, Murillo has produced such a remarkable combination of substance and spirituality that one wonders if the sky has not mysteriously opened, so lifelike yet so impalpably beautiful is Mary in her painted glory. He gives such a startling effect of ascension to his Madonnas that the figure seems afloat and palpitant on the surrounding clouds. He was able so to poise the human form that, being earthsprung it still has the anointings of Paradise about it. The drapery which Murillo unfurls around the Virgin shows a grace of line almost unequaled in Spanish art.

What marvelous harmonies Murillo extracts from blue, that most spiritual of colors, and from pink, the medium of flesh, palely purified! Mary's mantle is warmly blue, with grading tones of richness in its folds, as if the blue of heaven fell like a shawl upon her shoulders. Murillo

saves his choicest pink for the Madonna's face and for the cherubs who whisper secrets in her ear.

There are three "Conceptions" by Murillo in the Louvre, the most popular of which is considered "one of the world's greatest pictures." It is nine feet high and was painted in 1678 for the Hospital de los Venerables Sacerdotes. More than a century later it was carried away by Marshal Soult, but was bought by France at the Soult sale for 615,000 francs. Mary's deep blue drapery billows around her and falls over her arm and white undergarment but does not curl out into space as in other Conceptions. With unshadowed face, she gazes up, rapturously. The crescent moon arches at her feet. Her hands, crossed on her breast, have been criticized for ill shape and chalkiness. It must be remembered that Murillo relied on candle-glow from an altar to give his picture proper artistic setting, not on the unsympathetic light of an art gallery. He contended hotly for artistic placing when he painted a Conception for the cupola of the Convent of the Brotherhood of the True Cross. For this "Conception" he used a heavy, vigorous stroke, and when the monks saw it they refused to allow it to be placed because they thought it lacked spiritual delicacy. Murillo was hurt but begged to have his picture placed. The monks grudgingly consented and when Our Lady looked down from her throne the heaviness of the composition gave place to a distant grandeur unsurpassed. The monks rejoiced, but Murillo exacted double the price for rash judgment.

Another Louvre "Conception" shows the Virgin a very young girl. It was painted in 1665 for the Church of Santa Maria de los Nieves (Seville) but was purchased by M. Lom for 6,000 francs for the Louvre. Still another picture is called in the Louvre catalogue "Vierge glorieuse." The Virgin drifts up beyond the tops of buildings faintly distinguished at the right. This treasure was bought by the French Government in 1855. Of the four in the Madrid (Prado) Museum the loveliest "Conception" is the simplest. There is less ripple to the azure drapery, the sky is clearer and less crowded with angels, only one horn of the crescent is visible. Mary is but a tender child with a child's innocent joy radiant in her face. Her body is perfectly proportioned and she holds her head with queenly grace and dignity. Her finger tips are joined in prayer. An unusual treatment, also in the Prado, shows only the half figure of the Madonna, with the crescent forming a luminous belt about her.

Murillo usually gives all honor to Mary. Except for her heavenly little pages, the cherubs, no other figures intrude on her glory. But in the representation in the Seville Museum, God the Father is shown with His arms outstretched over His elect daughter. This picture was painted in 1676 for the Capuchin Convent near the Cordova Gate, Seville. In 1835 when the Convent was suppressed it was removed to the Cathedral, then to the Museum.

Our Lady's Immaculate Conception was also honored in the Hermitage Museum, St. Petersburg. It was distinguished by the pair of cherubs with a scarf and the angel heads in the upper corner. The American treasury

of art, the Detroit Museum of Art, owns a very beautiful Murillo. A hazy circle of light frames the Madonna and five angel heads in each corner lend charming decorative effect.

Of "Conceptions" still to be seen in sanctums of worship one is in the Church of St. Felipe Neri, Cadiz, with the figure of life size; one is in the Capuchin Church, Cadiz, with the prescribed crown of stars; and one is in the Chapter Room of the Seville Cathedral, painted in 1668 and never engraved. The Spanish Loan Exhibition

held recently at the Metropolitan Museum of Art, New York, included a "Conception" seventy-seven inches high, loaned by De Witt V. Hutchings. It is called the "Virgin with the square mirror" and formerly hung in the famous old Convent of Carmelitas Descalzos, in Madrid.

December is glorious in the world of art because it introduces not only Nativity themes but the beautiful Immaculate Conception and, perhaps, greater regard for the illustrious exponent of Conception art, Murillo.

Ludwig von Pastor

MARTIN P. HARNEY, S.J.

ON September 30 last, Doctor Ludwig von Pastor, the historian of the Popes, was called from the midst of his labors to his eternal reward. The Church has lost in his death her most eminent historical scholar in modern times. Indeed there are few, if any, greater historians in any field of history. "The History of the Popes," his monumental work, has been considered by many as the best historical work of the nineteenth and twentieth centuries. It is the standard work on the Papacy in the period of the Renaissance and the Reformation. On this justly renowned scholar, there has been written but little in English, excepting an interesting study of his character and labors by the Very Rev. Felix Feller, O.S.B., in "Church Historians."

Ludwig von Pastor came from the Rhineland, where he was born at Aix-la-Chapelle, January 31, 1854. Most of his childhood was spent at Frankfort-on-the-Main, where in the training and friendships formed he was prepared even early in his youth for the greater task of his later years. His family's dearest friend was Dr. Johannes Janssen, the renowned historian of the German people. He it was who first recognized the historical talents of young Pastor.

From the beginning, Ludwig Pastor had conceived and envisioned a great history of the Papacy. His interest had been aroused by the works of Von Ranke. He himself observed; "If Ranke, a Protestant, who had no access to the Vatican archives, could give us such a grand picture of this great subject, how much more perfect must not be the description by a Catholic who would have access to this first depository of historical sources!" The idea possessed him. It motivated the long arduous years of preparation. These studies, always directed toward the grand object, were begun at Louvain, then carried on in turn at Bonn, Berlin, Vienna and Graz. At Berlin he met Von Ranke, and at Vienna he became the intimate friend of Onno Klopp, whose "History of the Thirty Year's War" is the standard work on the subject. Klopp, next to Janssen, had the greatest influence in Pastor's formation; from this distinguished convert, the young historical student absorbed the master's courageous passion for the truth.

The days of preparation at length passed, and the great task of which he had so ardently dreamed now confronted

the young scholar. Fortified by his training and equipped with a wealth of material, he set out for Rome to commence research in the documents of the Papacy. It was no tyro who started forth upon the road to Rome. Pastor first of all was blessed with an ardent and strong faith, which enabled him to appreciate motives and courses of action, to evaluate successes and failures, as neither Von Ranke nor Creighton ever could. His talents for research and criticism had been exceptionally trained and developed. Moreover, he brought to the work a tireless energy which neither material obstacles nor physical difficulties could repress. Several times he suffered from nervous breakdowns; but just as soon as his health permitted, he was ever back at his task.

Pastor as a true historian could have been content only with original sources. But in the very beginning a great obstacle blocked his progress, for the archives of the Vatican were closed. Never, except to a limited degree and then only for a special purpose, had they been opened before. Indeed, when Pastor came to Rome, the archives were even more tightly closed than in previous times. Owing to the indiscretions of an official of this department, Pius IX, in 1870, had forbidden under pain of excommunication the entrance of anyone, except the Pope, the Cardinal Secretary of State, and the Prefect of the Archives. If Cardinals were denied admittance, there was little chance for a mere layman. Pastor, however, had set his heart on studying the archives, and so he sought the aid of important ecclesiastics. They availed him little. Then he requested only the use of the books, asking that they be brought out to him. Here again his plea was turned down, for the majority of the Cardinals refused his petition.

This would have been final to an ordinary man, but Pastor would not abandon hope. He drew up a new petition, describing the work he had planned and asked for a personal audience with Pope Leo XIII. His courageous perseverance won. Leo XIII granted him the use of the Vatican archives. A short time later, when Cardinal Hergenroether, the historian, was appointed Prefect of the archives, greater liberties were extended to Pastor. Finally, in 1883, by the Brief *Saepenumero Considerantes*, Leo XIII threw the whole archives open to the scholars of the world. This was the first time that such a conces-

sion was ever granted by any ruler, civil or ecclesiastical. If Pastor had effected nothing else in his life time, he would have deserved the eternal gratitude of historical scholars. In his own gratitude, he dedicated the first volume of his "History" to the "Opener of the Vatican Archives," Leo XIII.

When the volumes of his "History" began to appear, they made a decided impression on the learned world. The Universities of Innsbruck, Breslau, and Louvain conferred on him honorary doctorates. The Emperor Francis Joseph raised him to the rank of hereditary nobility. In 1901 Austria entrusted him with the directorship of the Austrian Historical Institute of Rome. When the new Austrian Republic sought an Ambassador to the Holy See in 1920, Dr. Pastor was the choice. He was a member of the Historical Societies or Academies, of Vienna, Munich, Rome, Florence, Venice, Paris, Madrid, Stockholm, Brussels, Budapest, Prague, Zagreb (Agram), and Cracow. But his most cherished honors were bestowed on him by those for whom he had labored so well, the Popes. They came repeatedly in decorations and documents; every Pope since Leo XIII has honored Dr. Pastor. In 1922, the present Holy Father granted him a most special Apostolic Benediction.

Pastor's fame rests securely on his tremendous masterpiece, "The History of the Popes." Beginning with the Renaissance and continuing through the Reformation down almost to our own times, it narrates the story of the Papacy, its glories, struggles, and misfortunes. Some eleven volumes in German have thus far been completed. It is indeed a matter of regret that Dr. Pastor did not live to complete his plans; but the twelfth volume is in the press and there is manuscript material, which, when edited, will bring the "History" down to 1800. The work has received international recognition; translations have been made into English, French, Italian, and Spanish.

This work constitutes the best defense of the Popes of the Renaissance and the Reformation. And it is an honest and an impartial defense, for Ludwig Pastor was incapable of falsehood or concealment. Protestant critics have attacked a few of his interpretations and inferences, but no one has impugned his accuracy and truthfulness. Dr. Pastor was a defender of the Church, but he defended her with the sole weapon of truth. He was convinced that the truth, even though at times unpalatable, perhaps occasionally revealing ecclesiastics, even Popes, to be far from the ideal, was the clearest proof of the Divine founding and guidance of the Church. He knew that the honest investigation of the facts would never injure the Church, though weaker minds might be unduly scandalized. Pastor was encouraged by the Papal approbation of his honest, fearless course. His method was to let the documents speak for themselves, whether they opposed previous views of his own, or contradicted accepted historical theses, or long-established common opinions. His collections of unpublished doctrines have become famous. The citations and notes for such evidence often occupy a third, a half, sometimes even two-thirds of a page in the text.

In the long years devoted to this great history, Pastor was ever indefatigable in investigating, in writing, and in correcting. In theological questions he sought the knowledge of the most expert theologians and gave the results to the reader. It is scarcely to be wondered at that an honorary Doctorate of Theology, a unique privilege for a layman, was conferred upon him. So too in medical problems, the best physicians were consulted for solutions. For the description and criticism of art, he made his own the wisdom of his artist friends.

Pastor's fame lies chiefly in his use of original sources. In this he had an advantage which neither Von Ranke nor Creighton possessed: where they could only guess, Pastor could assert. He had access to a wealth of documents which had been closed to them. The mass of documents which he discovered, together with the energy brought to the collecting, studying, and editing of them, the persistency in seeking information in all parts of Europe, the vivid, fascinating style which clothed the results of his researches, more than guaranteed his position as one of the foremost historians of modern times. His high rank is beyond question.

When "The History of the Popes," first appeared, it was welcomed enthusiastically by the French, German, and Italian critics. The enthusiasm grew as each succeeding volume appeared, until Pastor's authoritative position was assured. In England, although Lord Acton hailed the work and Cardinal Newman took an active part in the translation of the first volume, the first books met with silence, or grudging approval. Eventually, however, their high merit was acknowledged.

Physically, Dr. Pastor was a man of small stature, though robust in appearance. His affliction of near-sightedness, which came from deciphering old manuscripts, was a serious trial to him. But his pleasant nature carried him on. He would often amuse his friends by recounting some episode arising from his absentmindedness. He was a man devoted to his family. When he was a student at Bonn, he made the acquaintance of the Kaufmann family, whose only daughter, Constance, he later married. Five children were born to Dr. Pastor and his wife, of whom two are nuns. Constance von Pastor was not only the mother of his children and his wife, but Dr. Pastor's assistant in his literary work. It is said that he never published anything without reading the manuscript to her and submitting it for her suggestions and corrections.

If there was one marked characteristic possessed by Dr. Ludwig von Pastor, it was his loyalty to the Church and to the Holy See. All his tireless energy, all the years of his long life, were given cheerfully and gladly to their defense. When he realized that death was coming on him, he sent for one of his pupils and commissioned him to go to Rome and to pay to the successor of St. Peter, Pope Pius XI, his last respects and thanks, and to tell the Holy Father that up to the last throb, his heart was beating for the Holy Roman Church and for the Papacy. By this loyal devotion he stands as a worthy example, not only for historians, but for every member of the Catholic Faith, clergy or laity.

The Catholic Round Table

The first of two articles on "The Aftermath of Misunderstanding."

JOHN LAFARGE, S.J.

WE were discussing "the situation": just a smoking-room talk, with no particular plan or purpose, in a group that happened to have been attended the recent Cincinnati Convention of the National Council of Catholic Men. All agreed, of course, that "something must be done," and there was no sense in just letting matters drift. "If we are to continue to exist," said the lawyer in the group, "we must enlighten our fellow-countrymen as to what Catholics really are, and as to what Catholicism means for the good of our own country."

The engineer, who was a K. of C., pointed out what was being done to broadcast Catholic facts by the Knights of Columbus, the National Council of Catholic Men, the Calvert Associates, and the different benevolent orders, as well as our various alumni and alumnae associations. His neighbor, who was a fruit-grower from Western Michigan, pulled out *Our Sunday Visitor* from his pocket, and the work of the Catholic press came in for its share of praise. Following him, a New England brother, true to form, emphasized the need of self-improvement.

"Much of your general broadcasting of facts will fall by the wayside, or fail of its purpose," he maintained, "if Catholics do not take more pains to get a solid knowledge of their beliefs and their application to present-day needs." The speaker then quoted the president of the N. C. C. M., Mr. Walter T. Johnson, as expressing the same view in his presidential address.

"As for what we are 'up against,'" continued the lawyer, "I think there is no particular doubt. It is an aftermath of misunderstanding. This is bad enough in itself. But unfortunately it takes a virulent form that is hard to be patient with. I think Archbishop McNicholas said a wise thing when he advised us to keep cool, in spite of the fact that in the recent crisis 'the Catholic Church has been held up to men as an object to be feared and hated.'"

"He said it, all right," remarked the engineer, "and he said more, too. Listen to this: on the cause of the trouble," and he followed the fruit-grower's suit by producing a paper and reading the Archbishop's words:

I venture to think that ninety-five per cent of this outburst of intolerance is due to ignorance. I like to think that perhaps not one per cent of those who in our section of the country took an active part in the campaign against the Catholic Church did so out of pure malice. As a representative body of Catholic men, are we not responsible in a large measure for the ignorance of our fellow citizens regarding our religion? May I put this pointed question: How many hundreds—not to say thousands—of Catholic men in this jurisdiction have seriously tried to inform the enemies of the Catholic Church in this diocese? Let us blame ourselves for much of the ignorance which is the prolific source of bigotry, and let us promise, with God's help, as the result of this Convention to make amends for our indifferences and our neglect of our opportunities.

A quotation followed from the sermon given by Bishop Stritch, of Toledo:

Still, it is well to keep in mind that our friends have inherited this prejudice from a long line of ancestors which reaches back in English-speaking civilization to the Elizabethan politicians. It has crept into our classic literature and into our arts and has become the assumption of intelligence. They do not reason about it; they simply assume it to be true. Our libraries are filled with learned refutations, but our friends somehow prefer to go on with their inherited falsehoods. Doubtless the day will come when the American spirit of fair play will conquer and men will stop to examine fairly these inheritances of their past. At least, we must not make the mistake of giving the wide prevalence of prejudice a weight which is not its real value.

"The most interesting thing to me," rejoined the lawyer, "is the fear element in the situation. They are not afraid of our blackjacking them, since we pay our bills like everyone else; but they do have a notion that we are going to upset things. Many have the idea that if Catholics are not positively controlled there will be a general unsettling: the milk won't arrive in the morning; the Fourth of July will come in winter, and the Social Register will be mixed up with the telephone directory. Catholicism, they think, is all right if it doesn't get loose and wander around. On the other hand, they are not worried about positively harmful ideas which *are* wandering about, simply because those ideas are lodged under a silk hat, and don't seem to them too definite."

"Precisely," said the New Englander. "I quite concur. But when I tried to point this out to some of the elder element of East Sauganset at our monthly Civic Forum I found—"

"That you stirred up the mud!" exclaimed the fruit-grower.

"Not at all," answered the New Englander. "We were all good friends. In a country town, everyone is glad to hear something new; and you would get a respectful hearing even if you talked anarchy. But there were too many mental contacts missing. Then and there I felt the need for a closer touch of mind with mind. Many of us had been working and playing together all our lives. It was not only their misconceptions that we failed to know, but their better aspirations as well, even their ideals. Yet conferring with them did not solve the problem, even if it helped some. Nor did mere study of the Catholic position on our part quite give the remedy; for, without boasting, I think I have done as much of that as most laymen."

"The same thought has occurred to me," observed the lawyer, reflectively. "It is the contact of minds which is needed. Yet such contact with the minds of others can be achieved only if we have more contact with each other's minds amongst ourselves. It is by free and intelligent discussion amongst ourselves, that we can best learn to bring the message of the Catholic layman to the modern world, and apply it to individual circumstances in each community."

"Have you any sort of a plan for promoting that sort of discussion?" asked the engineer.

"A fairly definite plan," replied the lawyer, striking another match. "And, since I started off by saying that there must be 'something done,' you will pardon my suggesting as to how I would do it. Or rather, how we are actually doing it, since the plan is in operation amongst my own personal friends. As you are an engineer, and say you have been in Russia, let me first ask you a question about the apparatus with which the Communists spread their doctrines. You will grant that they are effective. To what element in their method of propaganda do you specially attribute its efficiency?"

"Undoubtedly to the system of 'cells,'" replied the engineer. "A few people gathered together anywhere, under any kind of surroundings, can make up a 'cell,' which is merely a group for study and mutual discussion, and to radiate local, personal influence."

"Just so," continued the lawyer. "Your 'cells' are flexible and alive with the personal element. They simply recognize the conditions of our modern life, with all its complexity and distractions. My point, then, is: if these people can use this system so successfully to spread a teaching based on passion and class-hatred, why cannot we use it still more successfully to spread an understanding, at least, of a doctrine based on objective reasoning, charity, and spiritual growth?"

"There shouldn't be," answered the fruit-grower, "if you can make the plan simple enough to work. Do you mean to start another kind of organization?"

"No," said the lawyer. "Existing organizations, parish and alumni units can provide whatever stimulus and encouragement is needed. My idea is of a Catholic round table. I believe that in thousands of parishes, all over the United States, other groups of men could do what my friends and I are doing if they will observe three simple rules. And I won't need 2,700 pages of typewriting to explain them."

"In the first place," continued the lawyer: "informal discussion. Ten or fifteen persons suffice for a round table, and there are no lectures or other formal material."

"Secondly, bring up a 'live' topic for each meeting: the things that are actually debated by the people you live and work with."

"How about the Study Clubs?" asked the New Englander.

"The Study Club," answered the lawyer, "is for a more sustained, systematic effort to cover a definite field of knowledge, such as the Liturgy, the Labor Problem, etc., in the course of a season. Our plan is entirely topical and aimed at getting the closest possible contacts with local, actual mentalities. Each of the two plans will promote the other, as they are mutually complementary. The round table will often inspire an ambition for the Study Club, while people trained in the Study Club will find an outlet for their training in the round table."

"Then you have no particular method?" queried the engineer.

"On the contrary," said the lawyer. "The third rule is *methodical* discussion: even though it be informal, and the method simple. Topics must be assigned by the Moderator of the round table in advance, and each mem-

ber given a definite phase of the topic to look up, with the proper references or handbooks to guide him. He does not need to spout, not even to make any lengthy statement. Enough if he can but say a few lines."

"If he can form a connected sentence in September," said the fruit-grower, "you will have to turn the fire-extinguisher on him in June following."

"Sure," said the engineer, "and looking at it practically, I see one more job for the clergy." With this, he looked at me, with a distinct rise-to-the-occasion expression.

To my honor, I rose; for the idea appealed to me. "The job is on us," I replied, "there are plenty of young men in the priesthood at this moment who would eagerly cooperate with such a group if the group would ask them. But the layman must take the initiative. It is one more path out of our prevailing sense of timidity and difference, our fear of leaving the flattering atmosphere of the old crowd, and meeting other minds and other ways of speech and action. If the non-Catholic occasionally sits in, he will learn from seeing the round table in action. The effect, in one generation, of such an intimate, leavening presentation of the Catholic point of view on moral and civic as well as religious questions, radiating from thousands of centers, would be incalculable."

"And I surmise," added the New Englander, "that it would be feasible even in East Sauganset."

When Christ Came Back to Waverley

ENID DINNIS

OUR curious English sentimentality, a thing by its nature devoid of depths and opposed to reality yet not quite contemptible (one avoids the unkind word, sentimentalism), has nowhere expressed itself more characteristically than in its attitude towards ruins of the ancient English religious houses. Protestant England has ever turned sentimental eyes on the relics of a past which, for Protestantism, depends on distance for its enchantment. The ruined, ivy-clad arch, the mouldering cloister, has ever lent a "holy peace" to the "hallowed spot" for the poetic Victorian who, with a supreme disregard for logic, would at the same time accept all that the so-called historians had to say concerning "monastic corruption." An invasion of reality, organized by terrific fundamentalists, into these "hallowed shrines" of poetic fancy would naturally give a rude shock to a mentality which has adapted itself to the historical pageant, and found full satisfaction in the spectacle of the Vicar arrayed as St. Aidan.

During this past summer, Catholicism has invaded more than one such shrine. It has set a rough and ungainly canvas canopy over a baldly adequate temporary altar, standing for a "glowing hour" where the monastic high-altar once stood, and bluntly—in the ineffable sacrifice of the Mass—demonstrated for those who may still worship, if they will, in Westminster Abbey and York Minster, the fact that the finest sanctuary ever built was but as the mess of pottage which the unsold birthright has had the vitality to survive.

Sentiment has certainly not been absent from these occasions. It has played a leading part. Sentiment chose the site of the demolished high-altar for the renewal of the Sacrifice which is the Mass anywhere and everywhere, but it has been sentiment with a very matter-of-fact message. The object lesson is an approved mode of teaching in our day. And the Mass had been placed in a setting which made the lesson clear.

Most striking of these occasions was the celebration at Waverley Abbey, Surrey, last July. It marked the eighth centenary of the coming of the Cistercian Order to England. Through the grounds of Waverley Abbey (now the name of a modern residence) a great procession wended its way, under a glorious July sun, to the sparse ruins of the monastery, of whose great church, the size of a cathedral, the outline can now barely be traced.

The Cardinal-Archbishop of Westminster was there, in his glowing robes and with his train-bearers. The Provincial of the Cistercian Order was there, to sing Mass, and half a dozen mitred Abbots of the Order, all in their white habits. And a long procession of clergy in their robes, or vestments. A pageant that was beholden to no Covent Garden costumier for its "costumes of the period"; the staging of which was but an application of an existing code of ceremonies.

Many pen-pictures were made by the representatives of the press of the historic occasion. Protestant England, true to its affection for a mouldering fane, frankly delighted in the "pageant," eluding the inference that this was not a pageant of the past but of the present, and one laying no claim to the sweet strangeness of the days that are no more. (It was a tremendously live Abbot who arrived for speed's sake in a motor car!) The Catholic press naturally concentrated on the Mass, on the tense moment of the Consecration.

It is reckoned that over a thousand monks lie buried under the place that was covered by the crowd of spectators and pilgrims who thronged there, for many were merely spectators who trod the holy ground. These might well have imagined that they were witnessing an historical pageant until, at the sound of a bell, a faint tinkle from the distant altar, the assembly fell upon its knees. People who were not dressed in medieval attire were behaving in the medieval manner. They were praying, simply, unselfconsciously, earnestly. This was no pageant of long ago. It was something happening now.

Then there was a great bowing of the multitude, and for one brief moment Christ came back to Waverley.

Such was the sermon on continuity preached on that great occasion. Without Victorian sentimentality, the ruined arch, the ivy-clad wall, were made to serve their purpose—as ruins. The broken arch was giving the lie to decay. Seen as the setting to the Mass, the broken arch became a symbol, preaching the difference between that which is essential and that which is accidental, or incidental. It was a parable of values. Continuity, resurrection, agelessness—the ruined altars of England preach these three things, for Catholicism comes to their holy precincts without buying herself an outfit or learning to play a part. Her pageant of the present is linked up with that

of the past by a narrow chain of strong links of tempered steel: the grim pageants of the penal days, the Mass said in dungeon or garret; the shattered sanctuary, the rough and ready canvas canopy (lest the rain take advantage of a roofless fane), these preach the continuity of the Church founded on the Rock.

It is thus that Reality is invading the region where poetic fancy aforetime proclaimed the dogma that poetry should not be encumbered by overmuch thought.

But the long, deep thoughts of the poet's Mother are here, for the survival of the soul of Catholicism promises a resurrection of the body. For the seer and the dreamer there is a vision of tomorrow. The quarried stones of the vanished Abbey may be built into the dwelling places of the surrounding farmers and gentry. But Buckfast has arisen, Prinknash is once more to become the home of monks. Downside may share the fate of Waverley in days to come, but the resurrection body is indestructible. One may find poetry at Melrose without the moonlight! There is the agelessness of the Church. Yesterday and today? Today is not younger than yesterday. Yesterday is not senile; it is as young as tomorrow!

The Waverley celebration had, of course, its unique opportunities, as marking an historical epoch. Mass in the Abbey ruin on an ordinary occasion is but a matter of local interest. Access, moreover, is not always obtainable. National monuments are in the hands of public bodies whose consent is not always forthcoming. Again: reality has a disturbing effect on an atmosphere more artificial than that of the hot-house. A perspective of four hundred years is necessary for enchantment to reign in the devoutly cherished relic of the past. Small wonder that municipal guardians resent an intrusion that would abolish the vista and bring the object right under the eye.

As with Melrose, with all our ancient ruined abbeys the moonshine must supply the light. Permission to have Benediction in Tintern Abbey, the vast skeleton which dominates a green valley of the Wye, was refused to the Catholic pilgrims. Tintern's monk must be a ghost, and something perchance as flesh-and-blood as Father Vincent McNabb, or the Abbot of Buckfast, might appear on the scene and tell of the spirit which essayed the elevation of the chancel arch; might remind the antiquarian that the Mass was not made for the sanctuary but the sanctuary for the Mass; that the Mass remains unmutated without the sanctuary, but the sanctuary without the Mass has lost something more essential than its roof, its four walls and its painted glass.

Far be it from the writer of this article to forget that there were no pursuivants or spies about when Christ came back to Waverley.

We Catholics ourselves need a pinch of realism to temper our emotional joys in the possession of realities. We may be sentimentalists too.

Nor would one end by applying that hard word to our non-Catholic fellow-countrymen. Sentimentalism, sentimentality, sentiment. The last is the true instinct of the British people. It rang true at Waverley. We are past the Victorian era. Reality was not ill-advised in its choice of a time for invading the regions of "let's pretend."

Education

Curriculum and Course of Study

LEON A. MCNEILL

OUR subject is the curriculum and the course of study of the Catholic elementary school. By "curriculum" we understand the entire complexus of materials and activities which serve as learning experiences for the pupils in our schools. By "course of study" we understand the handbook in which the curricular content is so indicated and supplemented that the teacher may present it effectively in the classroom.

The curriculum of the Catholic elementary school must be based upon and permeated with the Catholic philosophy of education. Catholic education has objectives peculiar to itself, and the attainment of these objectives is so important that it demands the establishment and maintenance of a separate system of schools. Our educational philosophy, fundamental and solidly grounded, must enter into every phase of activity in our schools. It requires the harmonious union of moral training and intellectual cultivation, and calls for a curriculum in which religion is not a separate field of instruction merely, but the center of correlation for all branches of the curriculum. This principle is fundamental.

It follows, therefore, that the teacher manual or the course of study, which contains an outline of the curriculum together with suggestions for its effective presentation, must be drawn up to suit the distinctive needs of the Catholic school. The course of study of the public school, however well constructed it may be, contains a curriculum based upon a secular philosophy of education, and cannot be expected to function properly in attaining the essential goals of Catholic education. Nor will the mere addition of religious instruction or the occasional insertion of religious applications make the secular curriculum Catholic. A philosophy of education must permeate the curriculum to the core, serving as a guide in the very selection and composition of the materials of instruction.

Not only must our curriculum and course of study be thoroughly Catholic and hence especially constructed to serve our purpose; they must also be scientific and up to date. We do not say that Catholic educators should employ any of the particular methods of curriculum construction which are advocated by secular scholars, e. g., Bobbitt, Bonser, Charters, and which are questionably called "scientific." We do insist, however, that the selection of materials and their arrangement in a course of study should be in competent hands; that the work should proceed on a cooperative basis according to a well-formulated plan; that the contributions of scholars and the rich experience of other educators should be utilized; that careful experiment should be combined with serious study and extensive reading; and finally that provision should be made for the peculiar needs of the group of children for whom the curriculum is intended. This point is readily admitted by all who desire that our schools should maintain a high pedagogical standard, and its elaboration above will be evident to those who have some notion of the dif-

ficult and exacting task of constructing a curriculum and preparing a course of study.

An examination of Catholic elementary courses of study reveals that some twenty to twenty-five dioceses have complete, or nearly complete, courses of study prepared for their respective school systems. It is true that some are poorly done and that few if any can be said to attain the goal of a genuinely Catholic and thoroughly scientific course of study. However, a number of them are excellent manuals, which indicate long and careful labor, and furnish the basis for further progressive development. With no attempt to be selective, we mention Baltimore, Boston, San Francisco, Brooklyn, Chicago, Cincinnati, Hartford, and Buffalo, as examples of dioceses which have their own courses of study.

There are other dioceses whose school administrators, supervisors, and teachers are working hard at the task of curriculum and course of study construction. Several have made quite commendable progress and bid fair to turn out courses of study which will be the equal if not the superior of any thus far produced. As examples, we may mention Louisville, Belleville, Cleveland, and Providence. It might be well to add that some of the religious communities have drawn up their own courses of study for schools which have no diocesan syllabus.

In a great many dioceses the Catholic schools use the course of study of the public schools. Sometimes this is demanded by State law, or local circumstances may render such procedure highly expedient. This arrangement is the only one possible in many places, and those who use it are undoubtedly justified in their present course of action. However, it cannot be looked upon as a permanently satisfactory solution of our problem. Those who consider the public-school curriculum together with religious instruction as a genuinely Catholic curriculum either do not know Catholic philosophy of education, or else do not understand its practical application in the schools. To abandon Catholic principles of education for any real or apparent advantages which this action may bring, is to sell our birthright for a mess of pottage. We must be far-sighted enough to keep our legitimate goal in view and zealous enough to work steadily toward its attainment.

To summarize, we have said that the curriculum and course of study of the Catholic elementary school must be based upon and saturated with Catholic philosophy of education; must contain religion both as a separate branch and as a center of correlation; must be constructed to suit the special needs of our schools; and must be scientific and up to date. We have recorded the commendable progress of certain dioceses which have their own courses of study, and of several more which are preparing courses for their respective school systems. We have observed that in very many dioceses public-school courses of study are being used in the Catholic schools, and that these courses, however excellent in themselves or expedient in their use, cannot serve as permanently suitable syllabi for Catholic schools. Finally, we have insisted that it is necessary to keep our basic principles clearly in view and to follow them resolutely in the accomplishment of our educational aims.

Sociology**An Open Letter to a College Girl**

SISTER ELEANORE, C.S.C.

NO matter how thoroughly jaded the old world may become in its quest for novelty in pleasure, in enterprise, and even in morality, it will never cease to know that its most interesting adventure lies within the mind of you, my dear Jane, and of all other girls like you. Your thinking must always remain an uncharted sea, even to those of us who once journeyed through its perilous depths and shallows, for the reason that you, somehow or other, neither accept a compass made by your ancestors nor make one for your posterity.

The world has, therefore, always been a bit worried about you and about just how it will profit or lose by your thinking. Today, as you know by your reading and by the sermons you hear and by the admonitions of your parents, the world is positively alarmed about you. Even in the days when your grandmother could shock the neighborhood by a solitary hike on an early spring morning and in the days when your mother horrified the people next door by arriving home from a dance at midnight and in the days when your youngest aunt simply blinded the old lady across the street by walking out the front door in a divided skirt to take a ride with her favorite beau, the world wondered despairingly just what thought put that adventurous look into the clear girlish eyes.

I need not tell you all you are now doing to shock your elders, because you know only too well by experience. In spite of the fact that even I, much as I like you, get a deep hurt from seeing your manner of dress and your adoption of men's pet vices instead of their virtues, I still believe in you, in all but one way. I am sure you are frank and fundamentally pure, in spite of your lack of modesty, and ambitious to make the best of your life. There is, however, one quality which you seem to lack. It is the quality that will make you a real helpmate to your future husband, a woman to share his difficulties in his initial efforts to achieve success and to bear his children gladly and to mother those children genuinely, the quality that will lend womanliness and therefore helpfulness to any other worldly career you may pursue, and, best of all, the quality that will make a good nun of you.

At last, Jane, I have opened the subject which I want to talk about with you. Did you suspect me all along? Well, in one regard at least, I practice what I preach; I am unselfish enough to want to share the loveliest thing in all the world, a religious vocation. There, it slipped out. In the preceding paragraph I was hinting that you are a bit selfish. Now I may as well out with it: I suspect you of being too selfish to be a nun. Oh, it isn't all your fault, and I admit frankly that it would be harder now for me to leave the world than it was in 1911. In those days a girl all dressed up to go to a football game had on about \$150.00 worth of clothes including her furs; now \$1,000.00 scarcely pays for one appearance. When we finished college in 1911 we had only two careers in mind—the cloister or the hearth; the college graduate of today has a dozen

careers that seem just as important to her young eyes as either of these seems. And yet, when you get down to bed-rock thinking, the sacrifice attendant on becoming a nun is relatively the same. Leaving home was just as hard for the tradesman's son, John Berchmans, as it was for the Polish prince, Stanislaus.

You will discover as years roll by, dear girl, that the harsh robes of a nun have a loveliness less fleeting than the soft draperies of a lady of fashion. Perhaps you already know that a career may be pursued more wholeheartedly in a convent than out of it. In my own religious community no less than eight careers have been followed successfully. We have registered nurses and pharmacists and scientists, musicians with degrees from the best conservatories in the country, artists who have studied under masters and whose work has attracted wide attention, teachers who rank with leading professors, social workers of wide experience, and writers who have attained international renown. So you will find that your atmosphere of luxury and your opportunities, which have been put into your life through no merit of your own, are after all not such big obstacles as they may seem to be. I know that I, for one, would never have done any writing if I had not become a nun; and yet I could easily support a family on the income from my pen. The urge of genius is largely opportunity and inspiration. These have been given me in the convent. I should not have found them in marriage, for I am an intensely affectionate and domestic creature whose self-expression would have worked itself out after the manner of an Indian squaw with an adored big chief and innumerable papooses.

Last year, just before commencement, I asked a crowd of seniors to write papers for me which would furnish their explanation of the fact that though men's novitiates have doubled within the last ten years, women's novitiates have shown very little, if any increase. Most of the papers pilloried selfishness as the ultimate cause of the lack of religious vocations among women. Some maintain that the increased social life in Catholic colleges for women has destroyed vocations at the same time that it has increased the number of Catholic marriages. Some blame the freedom of the modern girl which makes the idea of cloistered life doubly repugnant to her. Yet one girl says: "Other causes besides increased freedom and love of society must be at the base of the trouble. For freedom in the form of a worldly career is a lonely path which few women care to follow to the grave; and society alone can hold the attention only of the shallow-minded. Women are still made for service, which for the most part is, now as ever, in the field of the home or of the convent. The idea of a temporary career in the world fascinates the modern girl and accounts partly, perhaps, for the decrease in novitiate enrolments. The modern girl wants to see the world and experiment with it; she wants to see whether this new and exciting vocation of a career in the world which is receiving so much attention today is the life for her. But if her vocation is a real ideal to be followed and not a visionary idea to be dreamed about, the world with its society and its careers will soon lose its attraction for her."

When I talked to these seniors I suggested, more for

the fun of getting their reactions than because of a conviction, that the increased social life in colleges might have something to do with sending men to monasteries and with sending girls after marriage. The reactions varied from humble acquiescence to indignant rebuttal. One girl declared: "The direct cause of the increase in men's vocations is not the proximity of feminine charms (or lack of them) but the natural reaction to an ever-increasingly thoughtful age. Male America expended its emotions and its energy on the Great War and now turns to philosophical and religious thoughts. The young person of today who has no 'philosophy' is unfashionable. Besides, the priesthood offers a life active and in direct contact with the world. Intellectual and artistic pursuits—if they are to be taken, as they should, seriously, laboriously—are better facilitated without family ties."

This young lady has some other decided ideas regarding the differences between the sexes which you may not like, Jane, as you are so independent. "It seems credible that men can live more easily without women than women without men, because woman possesses an instinct for home-making. Therefore girls are handicapped (through increased social life) by the possession of an instinct which when placed in closer association with its object, matrimony and home life (and a husband, not an imaginary hero, but a likable man with whom she goes regularly to dances and the other many social functions of the day), is harder to go against."

Several other reasons for the lack of followed-vocations among women—the vocations themselves are not lacking, for Christ needs women for His work now as always—were rather convincingly offered; but most of the seniors admitted that selfishness is at the heart of the refusal to become the brides of the Master. This selfishness shows itself to observant eyes in many little ways. You, Jane, are always proud and glad to perform any little service for your Sister teachers, such as going on messages or wielding a broom or dustcloth, but you know that all too many of your schoolmates in these days look on the Sisters rather as servants to themselves than as revered friends. You are finely democratic, and yet you know how much money and clothes mean to a large number of the girls. You can take a refused permission without a whimper, and yet you know how unhappy many of the girls are when they do not get a town privilege or an invitation to a dance, even if they have already had their full share of outside-school pleasures. When a girl cannot be happy on a free afternoon without some external form of amusement, I am sure she is making poor preparation for any sort of worth-while life. That is why I like you, Jane, and hope you will get over your youthful selfishness, because you have resources within yourself that make you contented no matter what the day brings. I have never talked religious vocation to you, because I think it would be wrong to use our friendship and my influence over you in that way, but I must say that your self-discipline would make you a fine nun. As it would also make you a fine mother, I shall be content to leave your choice to God and you, in the meantime praying that you may choose as He wishes. For that is what counts.

With Scrip and Staff

NOT only during the World War, but for long after, the world-famous Shrine of Mary Immaculate at Lourdes suffered somewhat of an eclipse. The appalling extent of physical suffering during and after the War, together with the wide-scale relief undertakings, may have drawn attention from the individual dramas of suffering and cure for which Lourdes is famous. The growth of enthusiasm for the Little Flower and her convent shrine at Lisieux were at first somewhat of a distraction.

The separations of the World War were also contrary to the spirit of Lourdes. For this shrine of mercy has always been peculiarly international. Since the whole world is not large enough for Him whom the Immaculate Mother bore in her bosom, so the whole world is too small for the greatness of her heart, for the mercy of her intercession. All distinction of country and race has always been lost amongst the multitudes silently kneeling, with outstretched hands, before the legions of candles that light up the Grotto in those still evening hours, when there is no sound but the Gave rustling past, or the faint murmur of prayer and rattling of beads. Lost, too, in the vast processions, chanting with boundless enthusiasm that worldwide *Ave, Ave, Ave Maria!* or crying piteously, yet hopefully, to the Son of David as under His Eucharistic veils He is borne past the thousands of sufferers.

However this universal character of Lourdes may have been hidden for a time, it has been restored of recent years. Germany and Austria send their pilgrimages to Lourdes, as do the rest of the world. All nations meet there on a footing of perfect equality, and, what is more, all feel perfectly at home. I have sometimes wondered if the atmosphere of peace that hovers over the place is not due, in part, to the fact that there is no commercialism there, once one is actually on the grounds. All earthly values appear left aside, and one enters into a new scale of things, where the only coin is grace, and the only riches is the mercy of God.

WERE Lourdes not so international, it would likewise not serve as so strong a demonstration of the power of God, and, through showing His power, as a showing of His goodness. In Dr. A. Marchand's authoritative book on the more recent cures performed at Lourdes (*Les Faits de Lourdes*, Paris, Téqui, 1926), the author tells us:

During the period which we are discussing, from 1923 to 1925, more than 1,800 doctors of medicine (from six to seven hundred each year), with every diversity of opinions and nationality took part in the work of the Bureau of Medical Verification at Lourdes. Of this number, some were distinguished practitioners of Paris and the rest of France, including professor and hospital physicians. Among the others, we observed Belgian, Spanish, English, Dutch, Italian, Portuguese, Danish, Polish, Czechoslovak and Chinese doctors. . . .

In all the cases which are the object of this study the immense majority of practitioners present, if not unanimously, gave their solemn decision as to the evident cure of indisputable organic lesions and declared that these returns to health and to the integrity of functions and tissues were obtained absolutely separately from any of the very precise data of hypnosis and in complete contra-

diction with the well-known rules of nervous influence and suggestion.

Cures of neuropathic persons, in accordance with the prudent advice of Pope Benedict XIV, are not even registered. In the case of the great cures of Lourdes, we are not dealing with simple functional disturbances, which may be due to psychic causes, but to profound organic lesions, actual ruptures, gaps and ravages in the physical structure, which were healed instantaneously in a manner entirely in contradiction with the known and established laws of nature. When one sees, as in the famous case of Peter de Rudder, several inches of bone simply re-formed instantaneously, to take refuge in mental suggestion and religious enthusiasm is as futile as to speculate on "unknown laws of nature, as yet undiscovered." Such speculation, instead of being scientific, is to throw overboard all such definite knowledge of physical matters as science has painfully acquired.

As Father Woodlock writes in *Gregorianum* for June, 1927, "So strong is the objection of Modernists to this concept of God acting 'outside' the natural order in the production of a miracle, so tenaciously do they cling to the inviolability of physical law, that they declare every abnormal event *must* be only an instance of a seldom observed natural law." After quoting three well-known writers to this effect, he continues:

When confronted with such glaring and unreasonable bias as is revealed by these last three writers, we are tempted to admit that no evidence for miracle could compel their assent. But we deny their attitude is really scientific. . . . To say that these things happen "naturally" is suicidal on the lips of a scientist, precisely because natural laws, well established in science, are definitely opposed to their happening. Certain physical laws are known for certain: we know no modern discovery can invalidate them. Nature would have to change before they would cease to be true. . . . We can be sure of some things which Nature *cannot* do, though we may not be able to enumerate all that it *can* do. The fallacy in this appeal from present progress to future discoveries is in this, that no present-day discovery has contradicted the certain, known laws of science—it has but supplemented them.

Not science, but a misconception of the moral purpose of God as Creator of the physical order is at fault. As Father Woodlock points out in his little book, "Modernism and the Christian Church":

Cardinal Newman gives us the key to the problem when he reminds us that "a great moral purpose may be effected by an interruption of physical order. . . . The miracles of Scripture are irregularities in the economy of nature, but with a moral end. . . . Thus, while they are exceptions, to the laws of one system, they may coincide with those of another." . . .

The spiritual good of a single soul may weigh more in the mind of God than the rhythmic perfection exhibited in an absolutely unbroken uniformity in Nature throughout its entire lifetime.

Just this "moral purpose," however, the restoration of spiritual harmony and right order in disordered human lives and disordered modern society is seen as the purpose of the miracles granted through Mary's intercession at Lourdes, above and beyond any matter of physical betterment or even physical relief.

TWELVE cases of hopeless tubercular infection, attended by grave complications and lesions of every description, eleven cases of Pott's disease with lesions of the vertebral column, and four other instances of malady

are presented by Dr. Marchand in his book mentioned above. Were any one of these cases singled out in its entirety, it would be enough to establish the fame of Lourdes. We read of one patient, suffering from tubercular peritonitis, brought to Lourdes practically in a dying condition, in such acute inflammation that the least touch caused agony; yet restored to entire health instantaneously. Returning home in an auto, she astonished her husband by asking for a beefsteak the first thing. For two years not a particle of solid food had passed her lips. And so, through all the twenty-nine cases so minutely discussed, so exhaustively examined by physicians of every shade of belief and unbelief. The people cured are not saints: some of them have been even of the lukewarm variety. The action of the Divine Physician, though normally a response to humble and childlike faith, took hold of them unexpectedly in each actual instance. It was an objective happening, as objective as a wet towel thrown at your head, or a hand pulling you up from the floor. The simplicity, the naturalness of it all, the absence of exaltation or excitement, both before and after the miracle, the impulse to a higher, purer life, and the consolation given equally to those who are not cured, strike the reader of these narratives.

NOR is there any change in the most recent pilgrimages. The summer of 1928 registered again great and historic cures. The Abbé Padilla (a young cleric of but nineteen years old); Miss Pernot, Sister M. Joseph Ramond, Miss Pradel, and Sister Simon Marie Modave were among those cured of hopeless maladies in connection with the French National Pilgrimage in August of this year. The last mentioned had been in bed for ten months in consequence of complications resulting from intestinal auto-intoxication. Her condition in arriving at Lourdes after the long train journey was so serious that they were on the point of administering to her the last rites of the Church. During the procession of the Blessed Sacrament she found herself cured, got up and walked in search of one of her Superiors. Entering the hostel of Notre Dame, Sister Simon Marie sang the Magnificat standing up, her arms crossed. In the evening, although she had been unable to take any nourishment for a long time past, she took soup, meat, rice and bread. The next morning she went down to Holy Communion at the Grotto, and began a perfectly normal manner of life.

One of the dramatic features of the pilgrimage, as of many others previous, was the presence there of Marie Lemarchand, whose cure—the instantaneous healing of a devastating, horrible case of facial lupus—was actually witnessed by the novelist, Emile Zola. Describing the poor woman's sufferings under the name of Elise Rouquet, in his infamous book on Lourdes, he utterly lied about her cure. Yet the very malice of Zola, like the precautions of Pilate and the Jews in the Resurrection of Christ, simply added another witness to the truth. Zola has been dead now many a year. Marie Lemarchand still lives, in happiness and perfect health, a living witness to the truth and to the abundant mercy of God through Mary Immaculate.

THE PILGRIM.

Literature**A Book Christmas**

JAMES A. GREELEY, S.J.

THE Christmas season is with us again. For many the joy may be dissipated by the harrowing prospect and anxious task of selecting appropriate gifts for their friends and loved ones. Despite the plentiful advice and numerous suggestions so liberally offered there always remains for some people a nervous indecision which lasts until the bells have started to ring. Christmas comes seldom and lasts only a night and a day. But, that is not the whole of Christmas. It is more than a few hours torn out of a selfish year, more than a single care-free night. The Feast passes, but the spirit endures, caught up in the gifts that should preserve it throughout the year. This, however, does not ease that sense of responsibility which one sometimes feels when confronted with the necessity of choosing a suitable and pleasing gift. For that which gives endurance to the Christmas spirit, as breath to the body, is the personal thought, the friendly feeling, the unselfish consideration of the interests and joys of others which directs and determines our final selection.

For several years past AMERICA has been suggesting that a book would be a most suitable Christmas gift. Such a present compliments both the donor and the receiver. It is a proof of discriminating taste and an evidence of a desire for fine things. It rigorously satisfies all the requirements for a token that is to hold the thought long after the gift has been made. For into the selection of a book for a gift must necessarily go the hint of a pleasure unselfish or mutually shared, the memory of an interest which formed a common tie between two friends, the treasured recollection of an enthusiasm for a favored author or the agreeable stimulus and delightful thrill from a new world of romance and adventure.

Nor should this make the task of selecting such a gift more hopeless still. The following list of books has been arranged to share responsibility, though not to assume it, and to relieve perplexity without filching the joy and satisfaction which comes with personal choice. Our friends show as wide a divergence in taste and interest as they do in age and character, in profession and hobby. For all those whose tastes range from the most serious to the lightest, from history and biography to adventure and fiction, these classified selections have been compiled.

Though the following list is comprehensive, it makes no pretension to infallibility or completeness. Only a small portion of the year's output is represented. Books that are too expensive, too technical or in need of reservations failed to find a place. Those that have been included gained their place not on account of an eloquent blurb or an artistic jacket, not for beauty of binding or excellence of workmanship, not for the amount of advertising or the extent of popularity they have received, not even on account of the magic of an author's name, but because our reviewers have considered them worthy of a place in the Catholic library. This, therefore, is not a list of best-sellers nor of the so-called most important books of the

1928 season. It is offered to our readers as an incentive, an encouragement and a help to make this a book Christmas. If you should fail to find listed here the precise book for which you may be seeking, perhaps a glance into "My Bookcase" may reveal the book for which you are seeking. This excellent guide for readers has just been issued in an up-to-date revision by Francis X. Talbot, S.J.

HISTORY AND GOVERNMENT

- The Fall of the Russian Empire. Edmund A. Walsh, S.J. Little, Brown. \$3.50.
 How the Reformation Happened. Hilaire Belloc. McBride. \$3.50.
 The Political Economy of Juan De Mariana. John Laures, S.J. Fordham Univ. Press. \$3.00.
 Unpopular Essays in the Philosophy of History. Moorhouse F. X. Millar, S.J. Fordham Univ. Press. \$2.50.
 The Father of the Church in Tennessee. V. F. O'Daniel, O.P. Dominican Press. \$4.00.
 The Defence of the West. Henry Massis. Harcourt, Brace. \$3.00.
 James the Second. Hilaire Belloc. Lippincott. \$4.00.
 Recollections of the Irish War, 1914-1921. Darrell Figgis. Doubleday, Doran. \$4.00.
 The Hammer and the Scythe. Anne O'Hare McCormick. Knopf.
 The Social Catholic Movement in Great Britain. Georgiana Putnam McEntee. Macmillan. \$2.50.
 The Story of the Twenty-eighth International Eucharistic Congress. Rev. C. F. Donovan. Meier. \$4.75.
 The American Reenforcement in the World War. Thomas F. Frothingham. Doubleday, Doran. \$3.00.
 Ireland and the Foundations of Europe. Benedict Fitzpatrick. Funk & Wagnalls. \$4.00.
 In Old New York. Michael O'Brien. Amer. Irish Hist. Soc. \$3.00.
 The American and the German University. Charles Franklin. Macmillan. \$2.25.
 The New Germany. Ernst Jäckh. Oxford University Press. \$2.00.
 Adventures in American Diplomacy. Alfred L. P. Dermis. Dutton. \$5.00.
 The Gonzaga—Lords of Mantua. Selwyn Brinton. Brentano. \$5.00.
 America and the New Poland. H. H. Fisher. Macmillan. \$3.50.
 Locarno: The Reality. Alfred Fabre-Luce. Knopf. \$3.00.
 Pressure Politics. Peter Odegard. Columbia Univ. Press. \$3.50.
 The League of Nations: A Chapter in World Politics. John Spencer Bassett. Longmans, Green. \$3.50.
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 British Foreign Policy Under Sir Edward Grey. Count Max Montgelas. Knopf. \$2.25.
 The Rise of the German Republic. H. G. Daniels. Scribner. \$4.00.
 America and French Culture: 1750-1848. Howard Munford Jones. Univ. North Carolina Press. \$5.00.
 The Stammering Century. Gilbert Seldes. Day. \$5.00.
 The Peacemakers of 1864. Edward C. Kirkland. Macmillan. \$2.50.
 The Story of Youth. Lothrop Stoddard. Cosmopolitan. \$2.50.
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 Fabulous New Orleans. Lyle Saxon. Century. \$5.00.
 Sidelines on Our Social and Economic History. S. E. Forman. Century. \$2.25.
 The Immediate Origins of the War. Pierre Renouvin. Yale Univ. Press. \$4.00.
 Empire to Commonwealth. Walter Phelps Hall. Holt. \$4.50.
 Adventures in American Diplomacy: 1896-1906. Alfred L. P. Dennis. Dutton. \$5.00.

American Foreign Relations. John Mabry Mathews. Century. \$4.00.

As I Knew Them: Presidents and Politics from Grant to Coolidge. Henry L. Stoddard. Harper. \$5.00.

The Story of the American Indian. Paul Radin. Boni & Live-right. \$5.00.

Documents of Russian History: 1914-1917. Frank Alfred Golden. Century. \$4.00.

Revolutionary Spirit in France and America. Bernard Fay. Harcourt, Brace. \$5.00.

The Pageant of America. Vol. VI. Ed. by Ralph Henry Gabriel. Yale Univ. Press.

American Reconstruction. George Clemenceau. MacVeagh. \$5.00.

BIOGRAPHY

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 The Silent House. John C. Brandon. Dial. \$2.50.
 The Shores of Romance. George Gibbs. Appleton. \$2.00.
 Florian Slappey Goes Abroad. Octavus Roy Cohen. Little, Brown. \$2.00.
 The Smaller Penny. Charles Berry. Dutton. \$2.00.
 Big Matt. Brand Whitlock. Appleton. \$2.00.
 The Eternal Moment. E. M. Forster. Harcourt, Brace. \$2.50.
 The Foolish Virgin. Kathleen Norris. Doubleday, Doran. \$2.00.
 Silas Bradford's Boy. Joseph C. Lincoln. Appleton. \$2.00.
 Destiny Bay. Donn Byrne. Little, Brown. \$2.50.
 Black and White. T. B. Chetwood, S. J. Wagner. \$2.00.
 Strangers in Rome. Isabel C. Clark. Longmans, Green. \$2.50.
 The Town on the Hill. Mrs. George Norman. Benziger. \$2.00.
 Ghost House. Conde B. Pallen. Manhattanville Press. \$2.00.
 Honeymoon Millions. Steuart M. Emery. Dutton. \$2.00.
 The Feathered Serpent. Edgar Wallace. Doubleday, Doran. \$2.00.
 Shadow of the Long Knives. Thomas Boyd. Scribner. \$2.50.
 Wide Fields. Paul Green. McBride. \$2.50.
 The Bus That Vanished. Leon Groc. Macaulay. \$2.00.
 Aimee Villard, Daughter of France. Charles Silvestre. Macmillan. \$1.75.
 The Seven Sisters. Jean Lilly. Dutton. \$2.00.
 Bird of Freedom. Hugh Pendexter. Bobbs-Merrill. \$2.00.
 Hilltop in the Rain. James Saxon Childers. Appleton. \$2.00.
 The Cavalier of Tennessee. Meredith Nicholson. Bobbs-Merrill. \$2.00.
 The Six Proud Walkers. Francis Beeding. Little, Brown. \$2.00.
 Swan Song. John Galsworthy. Scribner. \$2.50.
 The Runaways. George A. Birmingham. Bobbs-Merrill. \$2.00.
 Tristram Lloyd. Canon Sheehan and H. Gaffney, O. P. Longmans, Green. \$2.50.
 Mother In Modern Story. M. Van Buren and K. I. Bemis. Century. \$2.00.
 Surrender. J. C. Snaith. Appleton. \$2.00.
 Heydey. Jane Abbott. Lippincott. \$2.00.
 Who Killed Gregory? Eugene Jones. Stokes. \$2.00.
 The Secret Brotherhood. John G. Brandon. Dial. \$2.00.
 Guyford of Weare. Jeffrey Farnol. Little, Brown. \$2.50.
 The Slype. Russell Thorndike. Dial. \$2.00.
 Mystery Reef. Harold Bindloss. Stokes. \$2.00.
 The Splendid Renegade. John Herries McCulloch. Coward-McCann. \$2.00.
 The Enterprising Burglar. Hernden Balfour. Houghton Mifflin. \$2.00.
 A Lantern in Her Hand. Bess Streeter Aldrich. Appleton. \$2.00.
 The Happy Mountain. Maristan Chapman. Viking. \$2.50.
 Ashes. 2 Vols. Stefan Zeronksi. Knopf. \$6.00.
 The Devil. Alfred Neumann. Knopf. \$3.00.
 Good-bye Wisconsin. Glenway Westcott. Harper. \$2.50.
 Old Pybus. Warwick Deeping. Knopf. \$2.50.
 The Mountain. St. John Ervine. Macmillan. \$2.00.
 The Poor Gentleman. Ian Hay. Houghton, Mifflin. \$2.00.
 The Clock Strikes Two. Henry Kitchell Webster. Bobbs-Merrill. \$2.00.
 The Lone Hand. Harold Bindloss. Stokes. \$2.00.
 The Vanguard. Arnold Bennett. Doran. \$2.00.
 The Blessing of Pan. Lord Dunsany. Putnam. \$2.00.
 Mr. Fortune, Please. H. C. Bailey. Dutton. \$2.00.
 The Wrist Mark. J. S. Fletcher. Knopf. \$2.00.
 Yet Do Not Grieve. Conal O'Riordan. Scribners. \$2.50.
 The Greene Murder Case. S. S. Van Dine. Scribners. \$2.00.

There are not a few apostles of the Catholic press who would like to list some of their friends with the recently organized and already flourishing Catholic Book Club, at 461 Eighth Avenue, New York City. Others will send to their scholarly friends a year's subscription to the new quarterly, *Thought*; or make a many-fold gift of a Catholic magazine, such as the *Catholic World*, the *Messenger of the Sacred Heart*, the *Ave Maria*, the *Columbia*, etc. We take it more or less for granted that your personal acquaintance with and appreciation of AMERICA, in fifty-two instalments, has already won for this National Catholic Weekly a prominent place on your list of suitable, welcome and profitable Christmas gifts.

THE FOUNDLING

I come to thee, Madonna, not to pray
 And break thy holy silence with my needs,
 Since mine, Madonna, is a foundling-heart
 That knows not how to tell thy holy beads.

The shadows of the world are on my heart,
 And so I seek thy brightness undefiled;
 And though I come with quiet lips and hands,
 Yet thou dost understand thy foundling-child.

For thou canst see the flock of little prayers,
 Like small, shy birds, that from my heart arise,
 And all the sacred, silent solitude
 Is vibrant with compassionate replies.

I come to thee, Madonna, not to pray,
 But just to spend an hour with thee, apart,
 My lips at rest, my fingers idly clasped,
 Since mine, Madonna, is a foundling-heart.

CONSTANCE DAVIES WOODROW.

REVIEWS

The New Russia. By DOROTHY THOMPSON. New York: Henry Holt and Company. \$3.00.

Lenin: Thirty Years of Russia. By VALERIU MARCU. New York: The Macmillan Company. \$5.00.

One more instance of a certain discrepancy shown by our reporters on contemporary Russia is given by Dorothy Thompson (Mrs. Sinclair Lewis), in her own alert contribution. We are told by Mr. Duranty and other observers that it is foolish to hold the Soviets to American business standards and methods. They have an "oriental psychology," an "orthodox doctrine," for which allowance must be made, so that we can deal with them. Then when Mr. Fülöp-Miller undertakes to describe what this "orthodox doctrine" is, and to confirm the preceding by examples of its grip on the Soviet mind, our sophisticated reviewers cast their scorn upon him, declare there is no such Bolshevik thing, and insist that the Communists are all good fellows, just like the "folks back home," and that all we need to do is to exchange students and "get together." Then comes Dorothy Thompson, cool, experienced and sympathetic to whatever might call for fair treatment in the present Red world, and finds the Bolshevik Gospel and the cult of Lenin in command. She doubts that the consciously-fostered cult will die out as predicted. She is not as favorably impressed as Professor Tugwell with the outlook of State ownership and administration, which "have led to a control system which burdens every industry. The Soviet Government will have to live up to its own advertisements (p. 134), and a "strange monster" steps in where the middleman (theoretically) walks out. Giving credit to every possible justification of the Soviet theory of marriage and sex, she nevertheless prophesies a disillusioned reaction against its ignoring of human nature. What is hopeful in the present situation (and the hopeful elements need to be told), she describes interestingly and convincingly. It is the work of a talented witness, who cannot be suspected of anti-Russian prejudice. Mr. Marcu, too, is a witness. He does not tell of the Lenin cult, but lays an offering on its altar. He is frankly an enthusiast. His aim is to tell the story of Lenin's climb to world power as it was felt by Lenin. Factual details are passed over: details of psychology, though, are cleverly shown in their sequence. One obtains a consequent picture of the fixity of idea which enabled this relentless, ascetical egoist to get a stranglehold on a helpless generation. The interest of the story, graphically told, will depend on one's interest in Lenin's ideal. After reading it, one would like to know what Vladimir Ilyitch would have said to our friends who claim that there stands between the Soviets and the American public merely a matter of mutual knowledge and good will; or what he would have thought of the Soviet kindergarten pictures, told of by Mrs. Thompson, which depict him as a mild-eyed, halo-haired infant, a "friend of little children."

J. L. F.

The Church. Edited by the REV. C. LATTEY, S.J., **The Atonement.** Edited by the REV. C. LATTEY, S.J. St. Louis: B. Herder Book Company. \$2.50 each.

These volumes carry the discussions of the Summer School of Catholic studies held at Cambridge in 1926 and 1927. Like the publications containing the papers read at the five preceding Summer School sessions, both books are scholarly but popular treatments of fundamental ecclesiastical doctrines. The papers they include are contributed by such recognized spokesmen for the Catholic theological position as Archbishop Downey, Fathers Arendzen, Bonner, Geddes, Martindale, Pope, Towers, and others. They are all fresh and stimulating, and more than one is directed to correcting old errors, shedding new light on the history of dogma, or opening up new lines of thought for the Catholic scholar. The treatise on the Church touches dogmatic, historical, and ascetical problems associated with the teaching, governing, and sanctifying powers with which Christ has equipped His Bride. At a time when much is being said and written about reunion, this clear and courageous examination and presentation of the claims of the Church is particularly timely and useful. Catholic readers will gain from its perusal an increased appreciation of the

significance of their religion, while unprejudiced and sincere seekers outside the Fold looking for the truth, will find her doctrines and practices accurately and forcefully set forth. The discussion of the Redemption begins with the story of the Creation and Fall, without which it cannot be adequately understood. In connection with creation the topic of evolution naturally finds a place, and the Church's attitude toward evolution is summed up in two papers which are included in an appendix to the volume. The former, by the Rev. J. Dukes, S.J., examines the evidence for the evolution of man from the apes, and the latter by the distinguished Cambridge geologist, R. H. Rastall, is concerned with evolution in the physical universe. Educated Catholic laymen, and more particularly seminarians and the clergy, will read and study these volumes with pleasure and profit.

W. I. L.

Dante's Inferno. A Lineal and Rhymed Translation. By REV. ALBERT R. BANDINI. San Francisco: The People's Publishing Company.

Father Bandini, who guides the spiritual aspirations of his flock in Cotati, California, is a native son—of Florence, Italy; of Dante's Florence where Dante's tuscan tongue still flourishes. But Father Bandini has lived long enough in the United States to have mastered the English language, and repeatedly he has demonstrated his mastery in magazine articles scholarly, pungent, idiomatic. This translation of the *Inferno*, therefore, comes from a capable hand. It follows not only the thought and arrangement of the original, it is not only "lineal," but it is "rhymed"; it seeks, in short, to reproduce not only Dante's poetry but Dante's very form. Considering the immense difficulties involved in the undertaking, Father Bandini has achieved a triumph. No translation will give us everything, and here we sometimes miss a cadenced flow or discover a word that is forced to unwonted and unwilling service; but all in all Father Bandini has made a genuine contribution to our Dante literature in English. One very practical use of this translation will suggest itself to those readers who attempt the *Inferno* in the original and discover that their Italian breaks under the strain; to them Father Bandini offers a dependable and docile "pony" for rough stretches of road. Readers who do not know Italian will find this book of value, even though they already possess other English versions. It is, for instance, much closer to the original in letter and in spirit than is the vastly overestimated translation by Cary.

B. L.

The James Gordon Bennetts. By DON C. SEITZ. Indianapolis: The Bobbs-Merrill Company \$5.00.

Jubilee Jim. The Life of Colonel James Fisk, Jr. By ROBERT H. FULLER. New York: The Macmillan Company. \$3.50.

The careers of the three men sketched in these two books run over eighty odd years of the evolution of modern New York. Details are given in such part as the authors consider pertinent to their purpose. Their influence on their times and environment could not be considered entirely commendable. The Bennetts held in the New York *Herald* the longest newspaper dynasty so far known in the United States. The elder was a Catholic who did not practice his faith. Henry Villard describes him as a revelation of an "utterly, hard, cold, utterly selfish nature and incapacity to appreciate high and noble aims." The son had no religion and very bad morals and manners. Dr. Hosmer, who ably served both as editor, says the younger Bennett, "half Irish and half Scotch embodied the worst qualities of both races. . . . No one knew what he would do next—least of all himself." Both hated, and when they judged it politic, assailed the Church. Bishop Hughes, in the forties looked on the *Herald* as the source of all the vituperation, calumny and slander that was poured out upon him. It was the beginning of the agitation of the school question and Mr. Seitz in his story, either does not understand its essential purpose, or has chosen to misrepresent it. Strange as it may seem from its record, the *Herald* always held a very notable Catholic patronage after the elder Bennett had gradually built up for it a national prestige and influence. Many of the men who most successfully conducted its various departments were Catholics. The generous way in which they and their associates spent their splendid abilities

for its benefit is usually given scant recognition in the lavish tributes paid the journalistic enterprise, daring and invention of the proprietors. The son lacked the father's literary training and facility of expression, and displayed none of his shrewd business sense when he inherited the valuable plant. The career, described in the other book as the continual hunger of a "moral jackdaw for the peacock of public consideration," can scarcely be appreciated in its evil effects on public manners and morals by the present generation. He was a most offensive intruder on, and an obstacle to, the city's orderly and proper progress. His violent ending seemed a happy release, though lamentable and unrighteous were the means by which it was accomplished.

T. F. M.

BOOKS AND AUTHORS

Biographic and Autographic.—In the charming style so characteristic of his fiction writing, Irving Bacheller tells, in "Coming Up the Road" (Bobbs, Merrill. \$3.50), the story of his north-country boyhood. It is another reminder of the spirit of America wherein one rises from poverty through hardship to success and deserved popularity. In an age of restlessness prolific in material comforts, this simple record will not lack instructive lessons and inspiration for youth; while the older folk will be reminded as they pass from chapter to chapter of their own childhood memories and associations. Mr. Bacheller came of hardy pioneer stock in the St. Lawrence Valley, and he gives in his volume a picture of its social, commercial, religious, and political life. It was a life of quiet joys and touching sorrows, with few diversions except, perhaps, the periodic circus or country fair, but it has a strong domestic atmosphere convincingly reminding us that in the last analysis the domestic circle shapes the future of the child.

Among countless legends that have grown up about Lincoln is a pretty little story of how the great President was persuaded for the sake of Anne Rutledge to grant executive clemency, when he was already determined that he must cease letting his heart get the better of his head in official business. An old Negro mammy tells the tale, which Carl Sandberg discovered, and which, originally recorded by Richard Henry Little, is now in its third printing, under the title "Better Angels" (Minton, Balch. \$1.00).

Echoes of Holy Writ.—Edmond Fleg, author of "The Life of Moses" (Dutton. \$3.00), is a French Jew. He has builded this biography on the Bible narrative supplemented by the traditions about the great leader contained in the rabbinical writings. Its purpose is to prolong the early Jewish traditions that center about Moses. If the reader remembers that legend mingles with fact in the volume, he will probably find it interesting without being misled by unhistorical passages. The style is harmonious, the imagery vivid, and the handling of the subject reverent. Mr. Fleg takes liberties with the Talmud but justifies himself on the score that the Talmud itself takes liberties with the Bible. His story begins with the three hundred and fifty-third year after the coming of the children of Israel into the land of Egypt and ends with the death of Moses when "Moses went up and seated himself beneath the Throne of Glory. And seated beneath the Throne of Glory, the Prophet, with God, awaits the hours of the Messiah." The translation is done by Stephen H. Guest.

Notwithstanding the hearty welcome accorded "The Friend of Jesus" (Simon and Schuster) by so distinguished a critic as Christopher Morley, in the interest of respect for religion, Ernest Sutherland Bates might well have left it unwritten. The manuscript has been seeking a publisher for years and the jacket proudly boasts "that it was turned down with enthusiasm by over a dozen." It is a fantastic extravaganza wherein Judas is made to tell the Bible story and justify his betrayal of the Master. One is reminded of the Scriptural saying about the whitened sepulchers of dead men's bones, for though the language of the little volume is choice in content it is both blasphemous and insulting. What is noble in Biblical history is debased; what is debasing glorified: while Christ is treated by the author (born, strange to say, the son of an Episcopal clergyman) even as Herod treated Him 2,000 years ago.

Silas Bradford's Boy. The Heretic. Blue Ruin. But Once A Year. The Daughter of the Hawk. The Mysterious Aviator.

A picturesque old Cape Cod village, such as he always handles so well, forms the background of Joseph C. Lincoln's latest novel, "Silas Bradford's Boy" (Appleton. \$2.00). Banks Bradford, for whom the book is named, is a most likable youth, whose good points grow on one with closer acquaintance. The other principal characters are drawn no less effectively than Banks; among them his mother and his Uncle Abijah are especially favored. Nor can we overlook that quaint old philosopher, Ebenezer Tadgett, who dispenses wisdom gratis to the favored little circle that foregathers in his second-hand-furniture shop. There is more than one mystery in the history of the Bradfords, and in the untangling of them the reader will find an interesting thread of romance entwined.

An enormously wealthy Protestant parish in mid-Manhattan, whose pastor felt a call to minister to the needs of the poor people of the barges over on the waterfront, might cause no little embarrassment to the aristocratic elders of the church. For conditions on the boats could scarcely have been worse. Incidentally one of the elders was a high executive of the company that controlled many of the barge lines. This is the situation that Dan Poling creates in "The Heretic" (Doubleday, Doran. \$2.00), a swift-moving, vigorous story which deals with the application of the social principles of the Gospel. The writer is none too clear in his conception of the relation between faith and works, yet his groping here does not seriously detract from the dramatic value of the tale.

Grace Livingston Hill has added another to her long list of popular books for girls. "Blue Ruin" (Lippincott. \$2.00) tells the story of a year packed with eventful incident, beginning with Lynette Brooke's return from college to the home and friends from whom she had been separated. Much in that home world had changed during her absence, and there were new problems and old ones with new complexity that confronted her. How she met them and solved them is interestingly told, though there is a remarkable amount of over-explicit characterization, which rather detracts from the joy of discovery, even for juvenile readers. Still, wholesome romance is none too plentiful, and one is glad to welcome it wherever it is found.

Merely to be reminded that Eleanor Hallowell Abbott is the author of "Molly Make-Believe" favorably disposes one towards her collection of stories for Christmas. "But Once a Year" (Appleton. \$2.00) contains stories that are admirably varied though bound together and colored with fresh sprays of holly. Each one is eloquent of the humor and the pathos of human relationships, the romance of young love, the bright bits of happiness that come at Christmas time. "Bright While It Lasted," a poem which closes the volume, is a fine cure for pessimism and a practical reflection in preparation for a New Year.

Adventure that makes its way through blood and thunder and luxurious ease that is purchased by the discovery of a pirate's treasure, make up the major life portion of Henry Dawkins, "Englishman and loafer," soldier and pawnbroker and numerous other things besides. "The Daughter of the Hawk" (Bobbs-Merrill. \$2.00) tells of Dawkins' experiences in a South American penal colony, the rebellion caused by his discovery of pirate's gold and precious stones, his meeting with Nina, the daughter of an old South American soldier of fortune. There is an unexpected turn when Nina becomes the ward, but never the wife, of Dawkins. C. S. Forester combines the moods of his other stories in this tale of love and adventure.

An English renegades' activities with the Soviets and his attempt at reparation give Nevil Shute the material for his story of "The Mysterious Aviator" (Houghton Mifflin. \$2.00). The only outstanding quality of the book is the portrayal of Maurice Lenden and his recovery in a sentimental finale. The story is poorly planned and badly proportioned. Peter Moran has the aggravating habit of digressing, reminiscing, stutteringly recounting biographical notes and mercilessly burdening one with the most inconsequential details. On the whole, the identity of Maurice Lenden might have been left a mystery.

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

"The Suicide of the Irish Race"

To the Editor of AMERICA:

The array of facts in Father Kelly's first article on the decline of the Irish Catholics in the United States is startling. But when one analyzes the results of racial environment, especially as it concerns this section of the country, and when one considers the results of intermarriage with native stocks here from 1763, with the consequent lassitude or passive adherence to Church activities, Father Kelly's conclusions are not far from the truth.

I have been looking over the marriages of a family with an old Irish name in this particular section of New England from 1826 to 1876, and find twenty-four males recorded, between 1845 and 1876, when the Irish stocks all over the United States were producing in large numbers. I also looked over the recorded births of the same clan in the town and city between 1826 and 1880 and found thirty-seven births recorded in twelve families in the period between 1826 and 1859, and thirty-one births recorded among twelve families in the period between 1860 and 1879. This was probably the minimum average in a good percentage of families in the town and city who bore good old Irish names. Anyone with an aptitude for striking averages will be interested in computing the average number of children with the whole total considered. Of course the city record is not complete. In some of the families reviewed above, the children died in infancy. . . .

It would be interesting to hear from readers in other sections of the United States where the Irish settled early in the nineteenth century, with a comparative list of marriages and births in two or three representative Irish families.

Lowell, Mass.

GEORGE F. O'DWYER.

Sentimentality and Penology

To the Editor of AMERICA:

May I again ask space in your review in reference to my letter on "Sentimentality and Penology" published in your issue of Nov. 3?

I feel that the Editor's appended defense of the author of the papers on "Sentimentality and Penology" was based on a mere casual reading. For he asserts that the author's intent was to protest against the incompetents who, in the administration of justice, would substitute theories in place of the present order. That is a true statement of the author's position as far as it goes. It represents, however, only a part of what he said. For, in addition to his protest, the writer proposed a solution of the crime problem. His positive contention that "the lawyers are the only hope" for securing efficient justice is contained in the last two paragraphs of his paper in the issue of AMERICA for September 29.

Incidentally, I took no issue with the author on his negative position, though I think I might have fairly done so. I might have stated that the two books cited by the author prove the exact contradictory of his theory that the proper administration of justice rests *only* with the legal men.

Again, I might have urged that his example of the discipline obtaining at Leavenworth no more proves the existence of free will than it proves the existence of El Dorado. Personally, I believe in free will as strongly as the author, but on more scientific grounds. As Father Rickaby admirably points out in one of his books, a determinist could pulverize the type of argument the author uses.

Moreover, I could have protested the indictment of the entire modern movement in criminal justice because of the remarks of a single sociologist. Mr. Barnes is an authority in *historical* sociology; he is recognized neither as a criminologist nor as a psychiatrist. Moreover, I could have objected to the loyal but pointless reference to St. Thomas, Bellarmine and Suarez. Unfortunately these authorities never wrote on modern criminology.

True, they have left us a heritage of philosophic principles, but there is much the same relation between a principle and a program as there is between a fertilized ovum and a hatched chick. As Father Spalding indicates, modern problems can only be corrected by dynamic programs, not by an appeal to undeveloped principles.

In conclusion, may I again say that it is a matter of sincere regret to me that your writer, setting aside all the splendid work that has been done in attempting to reach what is objectively a Catholic ideal—*personal* as well as social justice—should advocate a return to the uninformed, hit-and-miss methods of a legalism whose traditional aim was to make clean the *outside* of the cup.

Boston.

VINCENT BURKE.

To the Editor of AMERICA:

My attention has been called to the objections to my articles made by Mr. Burke. It was my purpose in the articles to point out the fact that the time was ripe for us to take a stand for the supremacy of law and order against those whose false principles had led them to work only to prevent punishment being inflicted on the criminal without any regard for the rights of society. Since the lawyers are the guardians of the people's rights, we naturally look to them for the maintenance of the law's supremacy. And when I wrote that the lawyers were our "only hope," it was to this work that I had reference.

In the broad field of criminology the psychiatrist and the sociologist have their proper function. The lawyer must look to them for sound scientific data, but when the case has come to the court room, the lawyer alone can hold the balance of justice and guard the peace of society. This is the lawyer's professional duty. He cannot allow others to build up a Chinese wall of protection around the criminal, and leave society helpless in its fight against the up-to-date professional in crime.

The court looks to the psychiatrist and the sociologist for assistance in determining the degree of the individual's responsibility and for advice in regard to the proper treatment when it is needed. But what assistance will that psychiatrist or sociologist give who says that no criminal is the master of his acts? Such theorists would break the most essential cog in the wheel of justice and throws society into confusion.

In quoting Mr. Barnes, I did so, not because of any authority that he may have, but because he had aptly expressed a false theory about criminal responsibility which is becoming more and more prevalent.

Again, Mr. Burke misunderstands my intention when he concludes that it was my purpose to prove freedom of the will. That was not my intention. Free will I assumed as a necessary postulate, as all those who work in criminology should do.

"St. Thomas, Bellarmine and Suarez never wrote on modern criminology." True, if Mr. Burke means that they did not write about present conditions; untrue, if he means that they did not lay down lasting principles concerning human nature, law, and justice which must guide us in the solution of the problems of today. Unless based on these principles, a modern "dynamic" program will only result in a "dynamic" travesty of justice.

It was far from my intention to set aside the splendid work which some psychiatrists and sociologists have done and, least of all, that which has been done in accordance with Catholic ideals. But what I did object to, is the work of those scientists and their followers who give us a Leopold-Loeb case, a Remus case and many similar ones. This is the work that I reject and not the splendid work which Mr. Burke says I reject. Indeed, I give it special praise in my first article, calling attention to the high standard which has been set by the Catholic Charities Probation Bureau in New York and by Dr. Healy and Dr. Bronner in Boston.

I sincerely think that Mr. Burke and I want to clean the whole cup, inside and outside; in other words, solve the problem of crime from the standpoint of the criminal and from the standpoint of society as well. . . . Let us, then, make a plea for correct principles and set to work with a spirit of cooperation.

Weston, Mass.

JOHN C. RAWE, S.J.